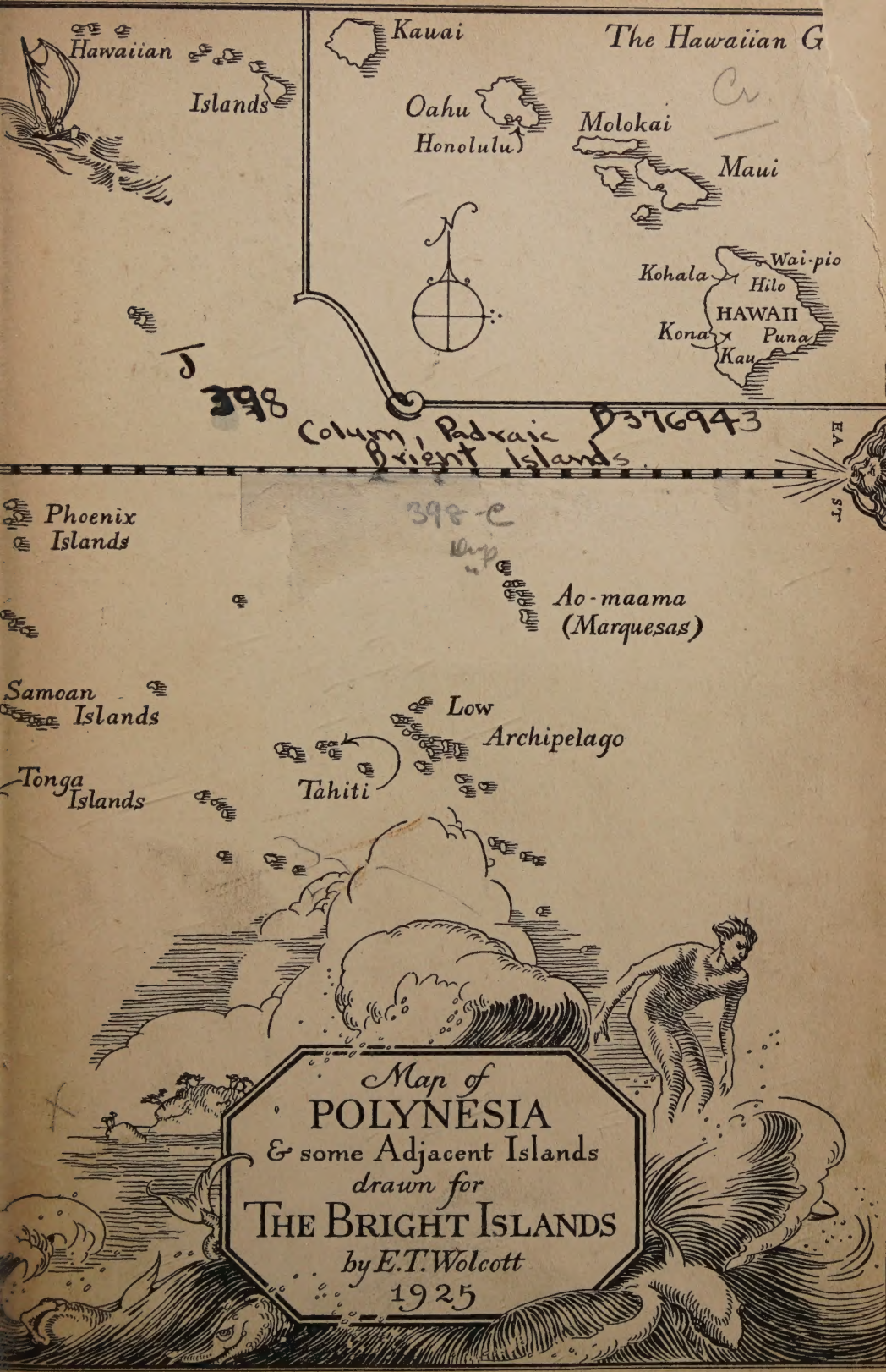


PACIFIC OCEAN





Hawaiian Islands

Kauai

The Hawaiian G

Oahu

Honolulu

Molokai

Maui

Kohala

Wai-pio

Hilo

HAWAII

Kona

Puna

Kau

Colum, Padraic

Bright Islands

Phoenix Islands

Ao-maama
(Marquesas)

Samoa Islands

Tonga Islands

Low Archipelago

Tahiti

Map of
POLYNESIA
& some Adjacent Islands
drawn for
THE BRIGHT ISLANDS
by E.T. Wolcott
1925

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Tales & Legends of Hawaii · Volume II



The Bright Islands

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Tales & Legends of Hawaii

Volume I. At the Gateways of the Day.

Volume II. The Bright Islands.

411842



The Bright Islands

by Padraic Colum

with illustrations by Juliette May Fraser



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TO
MARTHA WARREN BECKWITH
AND
HERBERT GREGORY
WHOSE WORK AND WHOSE COUNSEL
HAVE SO GREATLY HELPED ME
IN THE REMAKING OF
THE HAWAIIAN STORIES

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Helps to Pronunciation.

There are three simple rules which practically control Hawaiian pronunciation: (1) Pronounce each vowel. (2) Never allow a consonant to close a syllable. (3) Give the vowels the following values:

a = a in *father*

e = ey in *they*

i = 'i in *machine*

o = o in *note*

u = oo in *tool*

Preface.

The Bright Islands is the second volume of a collection of Hawaiian, or mainly Hawaiian, legendary stories, the first volume being *At the Gateways of the Day*. Those who are interested in questions such as how and under what conditions the originals were formed and transmitted are referred to the introduction to the first volume.

I spent the early months of 1923 in the Hawaiian Islands, having gone there under the following circumstances: The Hawaiian Legislature had formed a Commission on Myth and Folk-lore; the function of the Commission was to have a survey made of the stories that had been collected and that belonged to the myth and folk-lore of the Islands, and to have them made over into stories for children, primarily for the children of the Hawaiian Islands. By an arrangement between the Commission and the Yale University Press I was invited to make the survey and to reshape the stories. *At the Gateways of the Day* and *The Bright Islands* are the results of my work for the Commission and the Yale University Press.

This second volume differs in many respects from the collection published in the first volume. All the stories in *At the Gateways of the Day* were mythological. Certain of the stories in the present volume are historical; the section called "Kings of the Islands" is made up of chronicles—of chronicles that have been passed on by oral historians. Another section is made up of material that is only fragmentarily known in Hawaiian tradition and is from South Pacific sources. In *At the Gateways of the*

Preface

Day these sources were drawn on too; they were drawn on for certain of the episodes in the Ma-ui cycle. The Ma-ui stories, however, were all given an Hawaiian background. But the stories about Ta-whaki and his grandson Rata, which, with the story about Hina and the story about the Little People, make up the second section of the present volume, have the backgrounds of New Zealand and the Islands of the South Pacific. Then there is a third section which differs from any of the work in *At the Gateways of the Day*, not only by the fact that "The Princess of Paliuli" is quite a long story, but that it is based on material already worked up by an Hawaiian writer—by Haleole in his romance *Laieikawai*. The fourth section of the book, "Skies, Lands, and Waters," is made up of the same sort of material as has gone into *The Gateways of the Day*. I give at the end of the volume the sources I have drawn on for the stories given in *The Bright Islands*.

I.

Kings of the Islands.

Kings of the Islands.

I. Moi-keha the Voyager and the Sons of Moi-keha.



AT the rise of the canoe-guiding star Moi-keha went on board his double canoe, with his brothers and his two sisters, with all his attendants and followers, and he sailed north. He went through an empty sea, taking rain-water in the folds of his sails, staying sometimes at coral islands where there was rain-water on the ground, and then sailing on and on to the north, and on and on, until at last the steersman in his double canoe saw the Islands that we now call Hawaii.

Hilo, on the Island of Hawaii, was the place they first touched at; there his younger brothers stayed. The canoe voyaged on again; they came to the Island of Oahu, and there his sisters asked to be left. "We can see from this place the cloud-drifts of Tahiti," they said, "and here we will make our staying-place." Again the canoe voyaged on; they came to the Island of Kauai, and there Moi-keha landed.

So many suitors had the daughter of the King of Kauai that it had been decided to have a contest amongst them; he who won in the contest was to take the daughter of the King, Ho'o-ipo, and the others were to go away from the house where for a

long time they were being entertained. This was the contest that Ho'o-ipo's father had fixed on: He took a whale-tooth necklace and he left it on an islet in the sea; at a word from him the suitors for his daughter were to race their canoes out to this islet; the one who came upon the necklace first and brought it back to the girl would be the one who would gain her for his wife.

All was ready for the contest when Moi-keha came to the Island of Kauai; the canoes of the suitors were in the bay, and the suitors were on the beach ready to race off at a word from the King. The word was given while Moi-keha was speaking to the girl for the first time.

Said the King's daughter to him, "It is you who should win me, O stranger Chief." She told him then about the contest, and showed him the islet towards which the canoes were already racing. Moi-keha dashed down to the beach; he took the canoe that was there, and he pushed it out into the water.

Already the canoes of the others were a long distance from him. But with powerful stroke after powerful stroke Moi-keha gained on them. He passed them. He came to the islet long before the others; he found the necklace, and was on his way back with it when the others were touching the islet.

So Moi-keha won a bride in the new land he had come to.

Moi-keha the Voyager

It is said that he had lived in the Islands before this, and that he had left the Islands and gone to places south. But we know that *Moi-keha* was Chief in Tahiti before he came to Kauai. He lived and ruled on that far Island until a day came when he was made bitterly angry against one whom he loved. Then he made a vow that he would never look upon the ridge-pole of his house again. He bade his followers make ready his double canoe; he invited his two sisters and his two younger brothers to come with him; he took his steersmen and his sailing-masters, and he made ready to sail from Tahiti, from the Island where he was Chief.

And then he reached Kauai and he won the daughter of the King, *Ho'o-ipo*, for his wife. The King of Kauai died, and *Moi-keha* became King in his place. Still he was not able to forget Tahiti and all that he had left behind him there. He had left a son in Tahiti, a son whose name was *La'a*, and as the years went by he became more and more set upon seeing the face of his son again.

But he had vowed that he would never again look upon Tahiti nor upon the ridge-pole of his house there. He had sons born to him in Kauai—three sons—and he thought that he might have one of them make the voyage to Tahiti and bring his first-born son *La'a* to visit him.

He called his three sons to him and he said to them, "I am thinking of sending one of you to far

Tahiti to bring to me the son whom I left behind there, La'a, your elder brother."

On hearing what their father said the three youths became excited and eager, and each wanted to be the only one whom their father would send to far Tahiti, trusting him with the great double canoe. Their father did not know which one he would send: he thought of a test that would help him to decide which one of them he would let go upon the voyage.

He told each of the three boys to make for himself a toy canoe. This each did. He told them to bring their canoes to the river. And when they came to the river he went in and stood in the middle of the flood with his legs apart. He told each of his sons, beginning with the eldest, to sail his canoe across the river. "The one whose canoe sails fairly between my legs," he said, "whether he be the eldest or the youngest, that one I will send to far Tahiti."

He stood with his legs apart and facing the wind. The boys went to a point facing their father. The eldest boy sailed his canoe first. He was named Uma-lehu. He steered it towards the desired point, but the toy canoe missed its mark, and went sailing off in another direction. Then the second boy, Ka-ia-lea, sailed his canoe across, and it too took a wrong direction, and went sailing away from where his father stood.

Then Kila, the youngest boy, took his toy canoe and set it in the river, and steered it towards where

Moikeha the Voyager

his father stood. The canoe was so well steered that it kept right on in its course. It sailed between Moikeha's legs. Then his father declared that Kila was the youth whom he would send to Tahiti, giving him charge of the great double canoe. The other brothers were angry that Kila was taken as the one to make the voyage to Tahiti, and from that time they hated their younger brother.

The great double canoe was made ready for the long voyage; the steersmen and the sailing-masters who were to go with Kila were picked out; all was made ready. Then Moikeha spoke to Kila and said to him, "Go by Oahu, from where one can see the cloud-drifts of Tahiti, and visit your aunts who are there." Kila said he would do this.

The steersmen and the sailing-masters and the paddlers went into the canoe; a wizard went in also, and an old man whom Moikeha instructed to look after Kila. This was Ka-ma-hua-lele, who had come with him from Tahiti in the old days. There went with Kila, then, eleven men.

At the dawn of day, while they looked upon the canoe-guiding star, the great double canoe sailed away from Kauai. They went by Oahu, and when they were near that Island they called from the canoe to a house that was near, "My greeting to you, Maka-pu'u and Maka-aoa."

Then two women came out of the house; they called to the man in the canoe, "Who is it? Who

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calls?" The answer came to them, "Kila of the uplands, Kila of the lowlands, Kila the offspring of Moi-keha."

"Is Moi-keha still living?" they asked. And then, "What is Moi-keha doing?"

Thereupon Kila, from the canoe, chanted in a pleasing way:

"He is indulging in his ease in Kauai,
Where the sun rises and sets again,
Where the surf of Maka-iwa curves and bends,
Where the sun comes up over
The gauzy mists of Kewa;
He has the cool and calm shade of Kewa,
He has the stretched-out waters of Wai-lua,
He has the entrancing favors of my mother,
Ho'o-ipo.
He will live and die in Kauai."

"What journey are you on?" said his aunt to Kila then.

"I go in search of the son whom Moi-keha left behind in Tahiti; I go in search of my elder brother La'a."

His aunts welcomed them, and gave food to them, and after Kila and his attendants had made their visit, they sailed on through the empty waters, on to Tahiti. They stayed at the coral islets where only the birds gathered, and they came at last to the high cliffs of Tahiti.

Moikeha the Voyager

Those who had made trouble for *Moi-keha* were still strong in *Tahiti*, so his son and his followers went covertly on the land. From a woman they heard that *La'a*, who was a priest, was living on the mountains.

It was an old sorceress who told *Kila* what to do so that he might come to where *La'a* was. "When you hear a drum beat in the mountains," she said, "you will know that it is *Hawe*, your father's drum. He who beats it is *La'a*, the chief you are in search of. Then you must make a sacrifice."

The next night the sound of a drum in the mountains was heard. A sacrifice was made by *Kila*. Again the sound of the drum was heard. Towards the mountains they went then, the aged sorceress leading them.

From morning till evening, throughout the whole day, they followed the sorceress. They came to a place where there was a temple. They were told to stay there quietly until they heard the drum again; then they were to go into the temple precinct.

The drum sounded, and the sorceress told *Kila* what to do. He went within the temple precinct. He hid himself in a corner. The priests of the temple entered. They made preparations for their offering. They went away, and a man who was left alone beat on a drum.

Kila went to him, coming out of the place where he had hidden. "My greeting to you, *La'a*," he said.

The Bright Islands

"Who are you?" said La'a, the priest with the drum.

"I am Kila of the uplands, Kila of the lowlands, Kila the son of Moi-keha."

"Is Moi-keha then living?"

"He is living indeed."

"What is Moi-keha doing?"

"He is taking his ease in Kauai where the sun rises and sets, where the surf curves and bends, where the ku-kui blossoms of Puna change, where the waters of Wai-lua stretch out; he will live and die in Kauai."

"What has brought you here?"

"I have been sent by my father to take you to him; he wants to see all his children in one place together before he dies."

Then said La'a, "I will go with you all the way to Hawaii."

They stole down from the mountains and they went aboard Moi-keha's great double canoe. They sailed through the empty sea, and they stayed at the coral islets where the birds rested, and they came at last to the Islands of Hawaii and to the Island of Kauai where Moi-keha lived at his ease. As they came near, La'a beat upon his drum. Moi-keha heard, and he knew what drum was being beaten. He gave orders for everything to be made ready for Kila, the son who had brought his first-born son to him. He came down and met them upon the beach.

He took his sons by their hands and brought them into the temple precinct.

II. The Sons of Moi-keha.

Soon after Kila's return from Tahiti Moi-keha the King died. La'a went back to Tahiti. Then Kila's mother and his aunt ruled over Kauai.

His brothers never forgave Kila for being the one whom his father had sent to Tahiti in his double canoe. They were fearful now that he would be made King over them. With their cousins they made a plot to destroy him.

Moi-keha's bones were to be carried back to Tahiti and left within his house there. They were hidden in a cavern in Kauai until one should be ready to sail with them. Now Kila's brothers and his cousins went to their mother and their aunt and they told them that if Kila, who knew the way, would take his father's bones to Tahiti, they would all go with him. Their mother and their aunt were not willing to have them all sail together, for they doubted the friendship of the boys for Kila; but when Kila heard the youths say that they were ready to go with him to Tahiti, he gave orders that the great canoe should be made ready.

They brought their father's bones on board the canoe; the five youths, brothers and cousins, went aboard, and with the rising of the canoe-guiding star they sailed away.

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First they went by the Island of Hawaii. There they landed, Kila's brothers and his cousins, and they went upon the land. Kila was asleep when they drew near to the place; they had him taken off the canoe and left upon the beach.

Afterwards Kila's brothers and his cousins did a terrible deed. They came upon one of the youths of the place; they slew him; and they cut off his hands. Then, taking the youth's hands, they went into the canoe and pushed off from the Island.

Kila, on the beach, was awakened by the sound of the canoe being pushed off. He sat up and he saw the canoe going off from the Island. Believing that his brothers and his cousins would come back for him, he shouted to them. When he looked again he saw that the canoe was beyond the breakers. He called to them again: "How about me?" he cried. No answer was sent back to him, and he saw the canoe go farther and farther away. The men paddled it, and the canoe went beyond a cliff and disappeared altogether.

Then Kila knew that he was deserted by his brothers and his cousins, and he sat down upon the sands of Wai-pio and he wept.

As for Uma-lehu and his brothers and his cousins, they sailed back to Kauai. They came upon the land with their hair cut off as a sign of mourning, and they went wailing towards the houses where their mother and their aunt lived. The women heard their

wailing, and they knew that there had been some terrible happening. They called out, "Which of our sons has been injured?" And then Uma-lehu, the eldest of Moi-keha's sons, said, "Kila has been eaten by a shark. When we reached the steep cliffs where we had to swim to get around them, our canoe was overturned and Kila was attacked by a shark. All that we could save of him was these hands."

When his mother heard this her grief for Kila was so great that her own life nearly left her. And her sister, Kila's aunt, was also in great grief. Afterwards the youths spoke of their father's bones; they had brought them back, they told the women. They left Moi-keha's bones in the cavern as before. All believed the story that Uma-lehu told, and his mother and his aunt and all the people of Kauai mourned for Kila.

As for Kila, when he knew that his brothers and cousins had forsaken him, he passed a night of great misery upon the beach. Towards morning he fell into a deep sleep. He was still sleeping when the sun rose, and the people who were abroad, seeing a strange young man sleeping upon the beach, came to him and awoke him. Others came and told about the youth of the Island whom they had found dead and with his hands cut off. They seized upon Kila, thinking that he had something to do with the killing of this youth.

But when Kila told them how he had come there, and how his brothers and cousins had forsaken him, the people took pity upon him, and one of the men took Kila to his home. Kila did not let them know that he was the son of Moi-keha, nor did he tell them his name. He did the work they gave him to do; he worked as a laborer for the men of the place, cooking their food and gathering firewood for them.

For a long time Kila worked as a menial. Now there was a ruler on the Island whose name was Kunaka; he used to notice Kila, and particularly he noticed him when Kila was on the mountain gathering firewood. He saw that Kila, although he was engaged in lowly tasks, was not like a man of common birth. He had Kila come to him as his adopted son, and gave him the name Lena.

Afterwards Kunaka made him steward over the lands that he owned; he had to oversee the farming work all through Wai-pio. This Kila did for a long time.

Then came a year in which no rain fell upon the Islands. In every place, from Hawaii to Kauai, there was famine. The crops were dried up; even on the mountains no green thing remained. In Wai-pio, however, there was water; crops grew there. The people of all the other Islands came to get food there. Then, lest all the food of Wai-pio should be taken away from its people, Kila, as steward, forbade food being taken from the place.

III. Kila and His Brothers.

IN Kauai Kila's mother and his aunt, his brothers and his cousins, suffered from the famine that had come upon the Islands. Their mothers asked the young men to go to Wai-pio and try to get food for them. But the young men, knowing that it was in Wai-pio that they had left Kila and that they had slain the strange youth, would not go.

Then the two mothers called upon each of their sons to go to Wai-pio. They refused to go, again and again. But at last Kila's brother, the one who was named Ka-ia-lea, agreed to go.

So he started off. When he came near Wai-pio Kila was on the beach, taking stock of the food that was there. He saw a canoe approaching, and he recognized it as his father's great canoe.

The canoe was beached, and then Kila saw and knew Ka-ia-lea, his brother. Now, at this time Kila was not sure whether his abandonment by his brothers was intentional or not. In order that he might make sure he had the canoe seized; no one but his own men was allowed to go aboard it.

Ka-ia-lea did not know what to do when he saw that his canoe was seized. He had no way of getting back to Kauai, and he knew how badly in need of food his mother and his people were. He sat disconsolately upon the beach where Kila had sat before. In the morning people came to him and took

him before the steward. He thought he saw in the steward a resemblance to Kila, his brother, but he heard the people call him by the name of Lena, and he was relieved.

The steward asked him what he had come for.

"I am from Kauai," Ka-ia-lea said. "There is no food in Kauai, and I have come to Wai-pio to try to get food for our people."

"Did you not come to this place some years ago?" the steward asked him.

"I have not been on your Island before," Ka-ia-lea said. They questioned him again, and he said, "This is the first time I have seen Wai-pio." They asked him the names of his parents, and he gave them false answers.

When Kila heard his brother answer falsely he ordered his men to put him into confinement. "This is the very man," he told them, "who killed the youth who was left upon the beach some years ago. Keep him in confinement in the temple precinct until the King gives orders to have him put to death."

So Ka-ia-lea was put into confinement. But Kila came to him and strove to get him to tell of his other voyage to Wai-pio, of the youth who had been left dead with his hands cut off, and of the brother who had been abandoned on the beach. Ka-ia-lea would make no answer, no matter what question the King's steward would ask. He was very downcast when he thought of all the disappointment that would come

upon his mother and his aunt and all the hungry people he had left, when he failed to return.

But Kila, too, had thoughts for his mother and for the people of Kauai. He had a canoe loaded with food for them. But the men he sent with it never got to Kauai; they stopped at Molokai, and they spent and wasted all the food there.

Now Ka-ia-lea's mother and aunt and all their people were worn out with famine; also they were troubled on account of the youth's delay in returning. They made their other sons get a canoe and go to Wai-pio. The young men went there, but as soon as they landed they were seized and brought before the King's steward.

No sooner were they gone from Kauai than their mother and their aunt said to one another: "How strange it is that ever since Moi-keha's death evil has pursued us! First we lost Kila, and now it seems that we are to lose Ka-ia-lea. Ah, why should we stay here? It would be better for us to cross the sea to where our sons have gone and meet our deaths there! Why do we not go and die there, since we have so little in our lives?"

It was Kila's mother who said this, and her sister agreed to go across the sea with her. They had their hair cut off in sign of mourning, and with their servants they went into a canoe and sailed to Hawaii, landing at Wai-pio.

When they inquired for Ka-ia-lea they were told

that he was confined within the temple precinct and that he was to be sacrificed in the temple. Now Kila saw his mother and his aunt come ashore, and he gave orders for a house to be made ready for them; on his orders they were taken to this house, but he had his brother and his two cousins taken to another place.

Upon seeing his mother and his aunt Kila tried to hide the deep feelings that were his. He went from where they were, after he had met them, and went into the stream and swam. This was to conceal his weeping. But neither his mother nor his aunt saw in him the youngest of Moi-keha's sons.

He came back from the stream and he spoke to the women. "Have you children?" he said to his mother.

"I had three children," his mother said. "One is now in confinement in the temple, and another, the youngest, is dead. He was eaten by a shark while on his way with his brothers to Tahiti, to his father's native place, where they would leave the bones of Moi-keha, my husband. Now we hear that Ka-ia-lea is to die. We would die with him, or, if you would give consent, we would die in his stead."

Kila said, "This son who is in confinement will surely die; perhaps the others will die too." It was then that his eldest brother and his two cousins were brought before him.

Kila said to Uma-lehu, to his eldest brother,

"Where is your youngest brother?" Uma-lehu made no reply, but one of his cousins said, "He was eaten by a shark." When that and no other reply was given Kila ordered that these young men, too, should be put in confinement in the temple precinct.

His mother and his aunt wept, and Kila went from them; grief overcame him, grief that he was no longer able to bear.

The next day his mother and his aunt were brought to the temple precinct. Kila went there with his attendants. Then his brothers and cousins were brought before all who were there; they were taken before the idols and left there as if they were going to be sacrificed. Their mother and their aunt wept, saying, "Our sons are to be sacrificed; let us two be killed also; instead of four let there be six to die."

Then Kila, turning to his mother and his aunt and all the people, said: "Hear me! I am Kila of the uplands, Kila of the lowlands, Kila the offspring of *Moi-keha*. I had thought that all the evil you had in your hearts against me was emptied out, but it is not so—still you think evil of me. You brought me, you my brothers and my cousins, here, and you left me deserted here. I called after you, but you would not come back nor turn your faces towards me. After you left me I lived here as a menial, working for my bare living. I obeyed the orders of my masters, I labored in the fields, I brought wood down from the mountain-side. But this was good and not an evil

fortune; I found a father in Kunaka, and through him I came to position and power. Now I am here to receive you, my brothers and my cousins.

"Ah, that it might have been for me to receive you with love! Ah, if the crime you committed had only been against myself! But you kidnapped and you killed a favorite youth of this Island. How can I protect you? Your lives and your deaths are in the hands of the parents whose son you murdered."

When Kila said this all the people cried out against them; even their mother and their aunt would not move to have the young men saved. The parents of the boy they had killed demanded their lives. But then Kila rose up and he told the people that if his brothers and cousins were to be sacrificed he would die with them.

The young men were liberated then. Kila's mother, who had two sons given back to her, rejoiced. His mother and his aunt, his brothers and his cousins stayed in Wai-pio until the food showed itself above the ground in all the Islands. Then they returned to Kauai.

His mother wanted Kila to go with them and take charge of their father's kingdom, but he would not leave his foster-father and the place where he had been treated so kindly. In Wai-pio, in Hawaii, he stayed until a time came when he made the great voyage for the second time.

IV. Kila's Second Voyage to Tahiti.

A TIME came when Kila thought upon carrying out his father's wish, of bringing the bones of *Moi-keha* to rest beside his house in *Tahiti*. The bones of the King had not been drowned in the sea; they were still in the cavern where they had been hidden.

Kila went to *Kauai*, and he took the bones of his father, and he took his father's great double canoe; he took steersmen and paddlers and attendants with him, and he started off on the voyage to far *Tahiti*.

Now when they came to the harbor in *Tahiti* they found that there were signs set up forbidding anyone to land from a canoe there. They beached their canoe, in spite of the signs. Then people came to them and said, "If you have greater strength than the King has, it will be well with you; but if you have not, you will die this day for breaking the command of the King."

Then the King's watcher, *Nini-u-ka-lani*, came down towards the strangers. He was the most powerful warrior in *Tahiti*; as he came near he began to twirl his great club. Then said Kila to his followers, "Which of you is willing to go and fight that great warrior?" For a long time no one spoke, and it seemed as if all Kila's followers were afraid of the guardian of that place.

Then said the littlest of all those who had come with Kila, said *Uku-li'i*, "I will go fight this tall warrior."

Kila said: "You are so little that you will be able to get very close to him. Go, then, Uku-li'i. Don't look up at him or you will be killed. Keep your eyes down all the time and watch the shadow that the one over you makes on the ground. If he twirls his club on the left, jump to the right; if he twirls it to the right, do you jump to the left."

Uku-li'i knew that these were good instructions, and he made up his mind to fight with the guardian of the place as Kila would have him. So he came over the side of the canoe carrying his club on his shoulder.

All the people who were there thought that the little stranger had no chance against their great champion; Nini-u-ka-lani was twice the size of Uku-li'i.

The beach was filled with people. Nini-u-ka-lani, as soon as Uku-li'i appeared, began to twirl his club, shouting out that he would cast this little fellow from before him as the wind casts away the lightest rubbish. And as soon as he was within striking distance of him he let his club strike down at Uku-li'i. But Kila's little warrior had been watching the shadow that Nini-u-ka-lani made, and he sprang to the right. Then the great club struck down on the sand, causing it to fly in all directions and making a deep hole in the beach. There was such a cloud of sand stirred up that the bystanders could

not see the combatants, and all of them thought that little Uku-li'i was stretched out dead on the beach.

But when the cloud of sand settled down they saw that both combatants were still standing up to each other. Uku-li'i twirled his club, making pretence to strike Nini-u-ka-lani on the left. He dodged. Then Uku-li'i struck to the right, getting the great champion in the middle and laying him out on the sand. Then Uku-li'i returned to the canoe.

When the King heard of the defeat of his strongest warrior he arose and came down to the beach, carrying in his hands his great war-club. The King was a fine man to look at, and he was very powerful and brave. When Kila saw him coming, he said to his followers: "I am going to meet the King in combat; if I am slain in the encounter you have still a way of escape; get into the canoe and sail back to Kauai, bringing my father's bones back with you. But if I live through this combat, all will be well with us." Saying this, Kila jumped out of the canoe and stepped upon the beach.

When the people saw him they all cried out in admiration of his beauty; even the shells on the sand murmured his name; all knew that he was a son of a King of that country. When Kila came near him the King raised his great war-club and brought it down. The wind whistled by, the sand rose in clouds, and a deep hole was made where the club struck the

ground. Then the two combatants were hidden by a cloud of sand.

When the sand settled down, the people saw the King and the young man from the canoe still facing each other. When Kila had seen the King swing his club to the right, he had jumped towards the right side of him, for something told him the club would be swung down on the left. And so he had escaped from a terrible death. Kila now twirled his club; if he had struck with it, never again would the King of Tahiti have felt the warming sun. But the swirl of Kila's club was enough; it threw the King down upon the ground.

Kila returned to the canoe, and the King lay upon the ground for a time long enough to have cooked an oven of food. At last he raised himself up. He took up his club and he went up into the mountains; never again did that King return to the lowlands; he lived and died above.

La'a, his elder brother, came down from the mountains to meet Kila. They took their father's bones and they laid them in the place that was sacred to Moi-keha, on the mountain Kapa-ahu.

When Kila left his canoe and went upon the land his father had ruled over, the people knew him for a son of Moi-keha, and they welcomed him and wept over him. Kila went on until he saw that which his father had sworn never to look upon after the wrong

he had suffered there—the ridge-pole of the house Moa-ula-nui-akea.

When Kila came to his father's house he looked all over it, and he saw that it was indeed grand, lofty, and majestic. But there were no attendants near that house; the doors were fastened, the guards were in an enchanted sleep; the place was all grown over with weeds.

Kila unfastened the gate. As he did so two of the guards awakened; they wept over him. Kila went up the pathway and came to the main door of the house. As he did so two more of the guards came out of their enchanted sleep and received him. They opened the door. As he did so two more guards awakened; he went into the different parts of the house, and in every part that he went into he found a guard who wakened up; each knelt before him with tears in his eyes.

Thus Kila came into the house that was called Moa-ula-nui-akea. He lighted the ku-kui light in the main room of the house—he lighted it in the vessel that had belonged to Moi-keha.

And that night Luu-kia, the enchantress, the woman on whose account Moi-keha had left his own country of Tahiti, came near the house that was called Moa-ula-nui-akea. And seeing the redness of the light within, tears came into her eyes and her heart began to beat for memory of Moi-keha. The enchantress crept within. Now she was no longer an

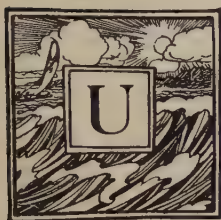
The Bright Islands

enchantress, but the fairest woman of Tahiti. She came to where Kila was sleeping. She wept over him. Then she went her way. But afterwards they came together, Kila and Luu-kia, and they gathered up memories and they wove together strands of thought, and they braided lehua wreaths in their grove of love. They lived in their love for each other.

And this is the end of the story about Moi-keha and his sons. The others grew great in Kauai, but never did La'a or Kila return from Tahiti.

Umi the Conqueror.

I. Umi's Adoption by King Liloa.



MI was the son of Liloa, the King. But Umi was born far from the King's house, and his mother was not of rank equal to the King's. And so Umi was reared up just as a country boy.

After he was born his mother married a country-man. But she brought up her son carefully, and he grew to be a sturdy boy. He played all the games that were known at the time, and wherever he went a crowd of boys went with him. When they would come in from playing Umi would give his comrades all the food there was in the house.

This used to make his foster-father angry, and often he would chastise Umi. One day after he had chastised him—Umi was nearly grown up then—his mother went to Umi and said to him: "The man who has chastised you is not your father. Your real father is so high and so great that there is danger in your going near him. But I see now that you must go to him. Go to him, Umi, my son; go to Liloa, the King. He is closely guarded, and it is dangerous for a strange boy to approach him. Go, you, to him in Wai-pio. And if he should let you sit upon his knee, show him these things that I give you now."

And then his mother put into Umi's hands a loin-cloth, a necklace of the whale's tooth, and a war-club. She told him these were given her by his father, the King. Umi girded the loin-cloth about him, put the whale-tooth necklace around his neck, and took the war-club in his hands. He was ready to start off then, and his mother told him what he should do to approach the King.

He was to go to the King's house in Wai-pio. "When you get to the bottom of the Wai-pio valley, you will come to a river," said his mother. "This river you must swim across. You will see the King's house before you. But you must not enter by the gate. Climb over the fence at the side, and go into the house by the side door. When you are in the house you will see a man seated with guards around him holding feather standards. He is King Liloa, your father. Go to him, and sit on his lap, and if he should ask you your name, tell him that it is Umi."

Umi left his mother's house, and his mother wept to see him go. As he went on two of his boy comrades followed him and would not leave him: one was Oma-o-kamau and the other was Pi'i-mai-wa'a. They entered the valley of Wai-pio; they came to the river in the valley; they swam across it; they climbed the opposite bank, and then they looked and they saw the King's house before them.

Said Umi to the two boys: "You two stay here while I go to the King. And if I should get killed,

you must go back over the road we have come; if I should live, we will all live together."

Then Umi climbed the fence that was around the King's house; he went into the house by a side door at which there were no guards; he saw a man seated with guards around him holding feather standards.

The guards saw the strange boy; they chased him, and they would have slain him for having dared to enter the sacred house of the King. Umi ran to where the King was seated, and he sat down in the King's lap. The King did not let him stay there; he opened out his knees, and the boy fell down on the ground.

Then the guards would have taken Umi and would have killed him, if the King had not seen what was on his neck and what was around him. As he lay on the floor Liloa saw on his neck the whale-tooth necklace and saw around his waist the loin-cloth. "Who are you?" he asked. And the boy on the floor said, "I am Umi."

Then Liloa took the boy up on his knees and he kissed him. "Where is your mother?" the King said. "My mother is still at home," Umi answered. "Where is my war-club?" the King said. "It is with my comrades, the boys who are outside your house." Then the two boys, Oma-o-kamau and Pi'i-mai-wa'a, were sent for and brought into the King's house.

Liloa told his courtiers about his meeting with

Umi's mother; Umi was recognized as the King's son, and the sacred drum was beaten to let all know that the ceremony of adoption was to take place.

The King had another son, a youth who was heir to the kingdom and who had been brought up near the King. Hakau was his name. He heard the sound of the sacred drum and he came into the King's presence. Then his father said to him: "This is Umi, your half-brother. You shall be above him and he shall be under you. Do not be troubled about his coming, for he shall take nothing away from you." Hakau turned to Umi in a kindly way; nevertheless, he was not pleased. He did not like Umi's coming, and, without Liloa's knowing it, Hakau treated his young half-brother very badly.

Liloa was now an old man and near to his death. He made over all his power and all his lands to his son Hakau, and he left the temples and the images of his gods to Umi. Soon afterwards the King died. Then Hakau took possession of everything.

He made his half-brother, Umi, a dependent in the King's house; he treated him so faithlessly that at last Umi felt that he could stay near the King no longer. Then Umi called to his comrades Oma-okamau and Pi'i-mai-wa'a; the three swam across the river, and they went back the way they had come.

They did not go into Umi's mother's house; they kept on wandering, and they came at last to a certain part of the Island of Hawaii where they

thought they might settle down and make a living. Umi's comrades married, and worked on the lands owned by their wives' parents, and fished in the sea. But they would not let Umi labor on account of his princely rank. For a while, then, Umi lived a life of idleness.

II. How King Hakau Was Overthrown.

THERE was a man named Ka-ole-i-okū, a wise man who knew the ways of Kings and Chiefs. He looked upon Umi when Umi was living in poverty, and he saw that he had the form and the bearing of a prince. One day he went into the little house where he was living, and he saw Umi sitting there in his poverty. "You are Umi the Prince," said Ka-ole-i-okū to the youth. "I am indeed Liloa's son," said Umi. "Let us go to my house," said Ka-ole-i-okū.

So Umi went with Ka-ole-i-okū. He lived in his house, and as soon as he had come there, Ka-ole-i-okū began to make preparations for the winning of the kingdom for Umi. He got many men to come to where he lived; he trained these men in the throwing of the spear and in all the arts of warfare; he had four houses built, each house holding four times forty men—one hundred and sixty men in each house. He had food raised to provision all these men. And then Umi's comrades, Oma-o-kamau and Pi'i-mai-wa'a, came and joined the forces that Ka-ole-i-okū was getting together. They trained with the

men that he had gathered; it was then that Umi's comrades learnt the arts of warfare that afterwards made them such great leaders.

Meanwhile Hakau was King in the Island of Hawaii. He was hated by all the people because of his jealousy and treachery; it was said of him that whenever a young man was praised for his manly form or a woman for her beauty, he would cause the death of such a man or woman. Once he heard it said of a boy, "Such a child has a beautiful body; there is not a blemish upon it." Straightway the King had this child sent for, and as soon as he was brought before him he caused him to be cut in two by his executioners. The child's father then uttered a prophecy: "He has cut our son in two, and the kingdom will be cut from him."

Now there were two old men living near the court, old men who had been favorites and councillors of King Liloa. Hakau gave them no support after his father died. These two old men (Nunu was the name of one and Nunu was the name of the other) were soon brought down to living miserably in a miserable shelter.

They had little to eat; one day after they had been ill, they sent to the King to crave some refreshing food. Hakau said to their messenger when he came before him, "Go back and tell those old men that I have nothing to give them."

When the messenger returned with the King's

words Nunu and Nunu were sore at heart; they remembered how Liloa had treated them, giving them charge of the image of his god, and asking their advice about all his undertakings. They were very angry with Hakau, and a time came when one said to the other, "Let us go and see how fares the boy that we saw Liloa take upon his knees; let us go and see how fares Prince Umi."

They were able to find out that Umi stayed with the wise Ka-ole-i-oku. Soon the two old men started off from Wai-pio; they climbed the heights in the morning, and then went on the way.

That night they reached Ke-mau; they rested there. A man there saw them and heard them say that they were going to visit Ka-ole-i-oku. This man went on, and meeting Ka-ole-i-oku in Hilo told him that Nunu and Nunu were coming to visit him. "And from what I heard them say," the man said, "I know that the King has not been treating his father's servants well of late."

This was good news for Ka-ole-i-oku, who was all the time thinking of how to bring about the downfall of Hakau and the rise to the kingship of his ward, Prince Umi. He laid plans to have the visit of the old men made an advantage for Umi.

He made preparations for a fine entertainment for the old men. He had a pig killed and made ready for cooking; he had chickens killed and fish made ready. He ordered a party of men to get firewood

ready. The logs they brought were split up and then tied together so that they looked like whole logs. Then Ka-ole-i-oku spoke to Umi and said: "Tomorrow will bring you your great chance. If you want to take it, you must follow out the instructions that I am going to give you."

Then Ka-ole-i-oku told Prince Umi what he was to do. Umi promised to follow the instructions given him. Ka-ole-i-oku with his people went to work in the fields, leaving Umi in the house alone.

Early in the morning the two old men, Nunu and Nunu, arrived at the house, spent and weary from their journey. As they came near the place where Ka-ole-i-oku lived they saw that there was no stir about it, and they were disheartened, thinking that the place was deserted. "There will be no rest nor refreshment for us here," one of the old men said to the other.

Then Prince Umi appeared, looking hale and strong. The old men had seen him at Liloa's court, but now they did not recognize him, for he had grown into manhood. "Come within," he said to the two fainting and hungry old men; "come within. Ka-ole-i-oku is in the fields with his people, but I will attend you."

He brought them into one of the houses, and left them resting upon the mats. Then he took up what seemed to the old men to be a log, and he broke it into pieces with ease. In a minute he had the oven

ready. Instantly he had pig and fish and chickens in the oven; soon there was a smell of cooking. "Oh," said the old men, "if the ward of Ka-ole-i-oku, Prince Umi, were anything like this goodly youth, what a blessing it would be for us! What a King he would make in Hawaii!"

Then Umi prepared a drink for the old men; this, too, was quickly made ready. He took the meat out of the oven. It was nicely done, as the old men knew when it was taken out of the oven. "How quick he is," they said, "and how good is the food he has put before us! It is a long time since we were so well treated by anyone."

The old men went to sleep after they had eaten, and Umi waited until Ka-ole-i-oku came up from the fields. He sent a message to Umi saying that he would come at the head of the men and that Umi was to place himself at the end of the procession.

Soon afterwards the old men, Nunu and Nunu, wakened up. "How well we have slept," one said to the other, "and how well we have been treated by Ka-ole-i-oku's young man! Very differently we have been treated in this house from the way we have been treated by Hakau. Ah, when Liloa was alive our life was worth while! Now we are in our old age, and we have a need for comfort! May it be that we shall get it yet!"

The sun was now slanting down; it was the afternoon; the old men looked outside, and they saw a

procession of men coming up from the fields. They saw Ka-ole-i-oku at the head of it. The procession was long, and they were not able to see who was at the end of it. Ka-ole-i-oku came within; he saw the old men and he greeted them. Nunu and Nunu wept, for they had not seen Ka-ole-i-oku since the time they were hale and strong.

Along came the procession: the men who came first were very tall; then came shorter men; then came the boys of the party. After each division passed the old men would say: "Which is Prince Umi? Is he that good-looking youth who is coming behind?" And then they would say, "Are we not to see your ward until dark?" At last Umi was shown to the old men. They cried out, "But he is the steward who received us and worked for us." Then they bowed their heads, abashed that they had let their Prince wait upon them and serve them.

After a while the old men said, "We have no way of making it up to him for what he has done for us; we are poor; we have no possessions and no authority." And then they said, "We will help to give over to Umi the great Island of Hawaii."

Said Ka-ole-i-oku: "How can that be done? It is true that Umi, the son of Liloa, should rule Hawaii. But Hakau has men at his command, and in a battle Hakau would win the victory over Umi. I have men here who would fight for my ward, but what would their few be against the army at Ha-

kau's command?" But the old men said, "It is settled: Hakau is already defeated."

And then they said: "A day is coming that is specially marked as a day for the gods. In the things relating to the gods we two have still authority. We will send the main body of Hakau's men up to the mountain to make a sacrifice. Then if Prince Umi comes with all the men you have here, he can win the Kingship from Hakau."

Afterwards Nunu and Nunu went their way. Before they departed they said: "We shall be five days upon the road, and on the sixth day we shall be back in Wai-pio. Follow with your men. On the day of Kane you must be on the cliff overlooking Wai-pio. On the day of Lono, the day that comes after, descend from the cliff and come to where Hakau will be. On that day the kingdom must be taken from him."

They went then, and Ka-ole-i-okū and Umi made all preparations for their entry into Wai-pio. In three days they set out; on the day of Kane they took their position upon the cliff above Wai-pio.

Now Nunu and Nunu came before the King, and they declared that the day had come when his men should go forth to decorate the image of the god. Hakau sent the main body of his men into the mountains to do as the old men said.

It was then that the men whom Ka-ole-i-okū had brought together began to descend from the cliffs.

When the first of the procession reached the valley, the last men were still out of sight on the top of the cliffs. The King saw the shadows of the people on the side of the cliffs, and he said: "I thought that this was a day set apart for the god, when there would be no men out in the valley. What is this procession that I see?" The old men, Nunu and Nunu, said to him, "They must be some of your own men bringing you provisions." The procession came on. Hakau saw Oma-o-kamau, who used to be in his father's house with Umi. "I have seen that man who is at the head of the procession," he said. "He must be one of your farmers; you must have seen him when you made the rounds of your lands," Nunu and Nunu said to him.

The procession came nearer and nearer; the men surrounded Hakau and all who were with him. Then the King saw and knew Umi; he had come out of the ranks and he stood before him. The King called upon the men who were near him; he called upon them to slay Umi. The men came forth; there was a battle; Umi won, and Hakau was slain. A second battle took place when Hakau's main force came back from the mountains, and in this battle, too, Umi's forces were victorious. Then Umi took possession of his father's house; he made Nunu and Nunu his stewards; he made Ka-ole-i-okū his chief councillor, and he made Oma-o-kamau and Pi'i-mai-wa'a his chief generals.

III. The Final Defeat of Hakau's General.

NOT all the districts of Hawaii submitted easily to Umi. The King of Kau held out against him. This King was I-mai-ka-lani, a great warrior and one famous for his strength and skill in warfare.

I-mai-ka-lani was old at the time; he was blind, too, but these things did not prevent his resisting Umi. Umi went into the mountains and made raids upon Kau and upon Kona. But he did not conquer them; I-mai-ka-lani's skill and daring were too much for him.

I-mai-ka-lani had a left thrust and a right thrust that were terrible. If he threw his long spear to the right or the left there was a roaring as if of thunder, and flashes as if of lightning, and a rumbling sound as if of an earthquake; if he twirled his spear at the back the dust rose in whirlwinds. He could not see, but his hearing was most wonderful. He had two wild duck watchers; they reported to him the appearance of anyone either from the front or the rear or the sides, and the cries of the birds showed him which way the enemy came.

Pi'i-mai-wa'a tried in every way to learn what it was that guided I-mai-ka-lani's spear and made the cast of it so deadly. And at last Umi's general was able to come near enough to him to find out.

He won a victory that brought him and his army near to the place where I-mai-ka-lani was. His army

came quickly across a mountain. But a fisherman (Nau was his name) noticed that the water of a certain stream ran with dirt in it into the sea. "An army has crossed the mountain," he said. Those who were with him contradicted him, saying that a cloudburst had caused the muddy flow. But the fisherman knew better. "An army has crossed the mountain," he said. He did not wait to dry his net; he took his long spear with him and took some food and went up the mountain. He stayed under the place where Pi'i-mai-wa'a's army was encamped.

There the trail was narrow, and the soldiers had to come along in single file. As they came to the narrowest part each man had to lower himself, feeling for a landing with his feet. The fisherman, who was seated on a flat stone below, eating his taro and his little fish, had only to thrust at the man with his long spear to send him to his death over the cliff.

Many men of the army were killed by this one man. Pi'i-mai-wa'a went to the top of the cliff; looking down, he saw one man, spear in hand, crouching close to the bank. Pi'i-mai-wa'a did not slip down like the men who had gone before; he leaped down and was upon Nau before Nau saw him coming; he wrenched the spear out of the man's hands and drove him from the place.

Afterwards he came close to the old warrior I-mai-ka-lani. He saw him coming up to the fight. He saw wild ducks hovering around his head. And

as a man came near to where I-mai-ka-lani stood he heard the sounds that the wild ducks made. "Where does he hold his club?" "In front." "Is he near?" "Yes." Pi'i-mai-wa'a saw the blind man throw his club and cleave the warrior who was coming towards him. Again he heard the sound that the birds made. "Where is his club?" "It is in his right hand; it is a left thrust that will reach him."

And so Pi'i-mai-wa'a took the measure of I-mai-ka-lani's strength, and he knew how the old warrior found out where to strike with his club and where to cast with his spear. He watched until a chance came, and he killed the bird scouts. The old warrior I-mai-ka-lani stood there calling to his birds, but they did not come to him. There was nothing to warn him. Then, by the stroke of a spear that I-mai-ka-lani could not guard against, the old warrior was slain.

After that Kau became the possession of Umi; Kona and Kohala were ceded to him, and he won Hilo in battle. Thus he obtained the Kingship over the whole Island of Hawaii. Umi took care of the aged and the infirm: he was kind to his people, and in his time there were no murders and no robberies on the Island that he ruled over.

IV. Umi and the Beauty of Mawi.

AFTER he had won the Kingship of the Island of Hawaii Umi heard of the beauty of the young

daughter of the King of Maui, and he longed to win her for his wife. He sent Oma-o-kamau to Maui to ask for her. And when Oma-o-kamau came near the Island with his fleet, the King and his people were all stirred up, for they thought that the war-like King of Hawaii was about to make war upon them.

But when Oma-o-kamau drew near to the beach he shouted out to the people who were there, "It is a journey of sight-seeing that I am upon." Then they took him and they brought him before the King and Queen.

Before he spoke of his business, the young Princess, the Beauty of Maui, came to him. "Oma-o-kamau," she said, "you have come from Hawaii, and you will return. When you come before the great King give him a love-message from me. Tell him that I cherish him in my heart, and that I think of him day and night, and even in my dreams." He told the Princess that he had come to ask her from her father as a wife for Umi. Thereupon Pi-i-kea, the Beauty of Maui, rejoiced.

The King and Queen were pleased, too. They gave their consent to Pi-i-kea's becoming Umi's wife. Oma-o-kamau returned to the Island of Hawaii, and for twenty days after his return preparations were being made for the reception of the Beauty of Maui.

She set sail from her father's Island. She was accompanied by a fleet of canoes that filled the

channel—no less than four hundred canoes. The red insignia of the canoe that carried the Beauty of Maui could be seen in Wai-pio. As she was about to touch the beach the heavens were covered by thick rain-clouds; a rainbow formed in front of the canoe of the Princess and remained there, arching proudly. King Umi greeted Pi-i-kea. They were united, and they lived in love for each other ever afterwards.

But his marriage with the Beauty of Maui led to Umi's battle with the gods. Pi-i-kea had promised her supernatural grandmothers that she would give them the first child born to her, to be brought up in Oahu. But Umi kept back his first child, and all his other children. Then the supernatural powers fell upon his people and destroyed them. Rather than have his people slain the King went to fight the gods; the fight was upon the sandy plains of Ka-maka-honu. Human beings fight with clubs and spears, but the gods fight without hands, and when Umi fought his battle his long spear and his great war-club were of no use to him.

He went back from that battle, and he found that another child had been born to him and Pi-i-kea. He let this child be taken away. This child was a girl, and she was taken away to Oahu by Ha-pu'u and Ka-lai-hau-ola. Umi lived for a long time after this. When he came to die, every man, woman, and child, according to the command that he gave before

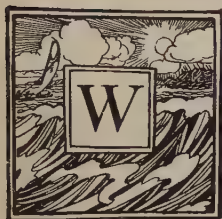
his death, put a stone upon a pile for him. Six pyramids of stones, each pyramid representing a district in Hawaii, and the stones numbering all the people he ruled over, were raised for him. And these six pyramids are a lasting monument to Umi the Conqueror, the Great King.



“A rainbow formed in front of the canoe of the Princess.”

Ka-welo: The Overthrower of the Giant Champion.

I. How Ka-welo Was Reared on Oahu.



HEN Ka-welo was born his grandfather and grandmother took him in their arms, and they felt his limbs and they examined his features. They had done this to each of the brothers born before him. But of Ka-welo they said what they had not said before: "This child will be a warrior; this child will be a powerful man, and one day he will rule the island of his forefathers as King."

When he had grown a little his grandparents brought him to their home so that they might give him instruction there. Ka-welo was born in Kauai, and his parents lived there, but his grandparents took him to bring him up on Oahu. There were two other boys of Kauai being brought up on Oahu at the same time: one was Ka-ua-hoa, and the other was Prince Ai-kanaka, and each of them was of an age with Ka-welo.

Ka-welo, as he was growing up, ate so much that his grandparents did not know what to do about it. Often he would eat a whole ovenful of food at a meal. To keep his mind off eating they turned it to sports—to canoe-paddling and kite-flying. They

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made a kite for him and a canoe; he would paddle his canoe in the river and fly his kite across the country; often Ka-ua-hoa and Prince Ai-kanaka joined him in these sports.

Then Ka-welo learnt fishing: he had a fishing-master named Makua-ke-ke, and this fishing-master would take him to the fishing-grounds near and show him how to use the lines and the net. Ka-welo, when he would come near his fishing-master's house, would chant:

“Makua-ke-ke, Makua-ke-ke,
Fishing-companion of Ka-welo,
Wake up, wake up, the sun is shining!
Bring along our hooks, bring along our fishing-kit,
Bring along our net:
Makua of the rattling paddles,
Makua of the rattling covers,
Makua of the rattling bailing-cups,
Wake up, wake up, I say:
It is daylight.”

Then the fishing-master's wife would say to her husband: “Wake up, Makua-ke-ke, wake up; I have never heard your grandparents or even your parents chant your name so pleasingly as Ka-welo is chanting it this morning.” The fishing-master would arise; he would bring the net and the fishing-

kit to the canoe, and he and Ka-welo would go out to the fishing-grounds.

“O Ka-welo, cherisher of your parents,
O offspring of the cliffs of Puna,
O my lord, my princely fisherman of Kauai!”—

so Makua-ke-ke would chant as they went across the water.

One day when they were out together Makua-ke-ke said to Ka-welo, “Here is the place that we are wont to fish in.” “No place for us now,” said Ka-welo. With one stroke of his paddle he brought the canoe outside of Mamala; with the second stroke he brought it to Pu’u-loa; with the third stroke he brought it to Wai-anae. They caught many fish there, fishing from the shallows to the deep water. Then the fishing-master would have them return, for he feared to go into the water beyond; there Uhu-ma-kai-kai the Wonder Fish was, and Makua-ke-ke feared Uhu-ma-kai-kai.

But Ka-welo would not return. And when they were in the deep water Uhu-ma-kai-kai passed by. Ka-welo saw the Wonder Fish. He reached for his net and made ready to catch it. He threw the net around Uhu-ma-kai-kai. Then immediately they were in the middle of the ocean, drawn on by the Wonder Fish.

When they looked back they saw that the houses

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and the line of surf at Wai-anae had disappeared.
Then Makua-ke-ke chanted:

“O Ka-welo, cherisher of your parents, hearken,
Hearken and halt.
O offspring of the cliffs of Puna,
O my lord, my princely fisherman of Kauai!”

Then the fishing-master said, “Cut away from the Wonder Fish, and let us return.” But Ka-welo would not cut away from the Wonder Fish.

Uhu-ma-kai-kai drew them on and on. When the fishing-master looked behind again he saw that the land of Oahu had disappeared; then he began to fear for his life.

The Wonder Fish did not cease to draw them on: all day and all night they were drawn swiftly through the sea. They came near to the land of Kauai, to Ka-welo's own land. Then, when they were in the shadow of Kauai, Ka-welo made up and chanted a charm:

“Wake up and know what has happened:
You are caught, Uhu-ma-kai-kai, you are caught,
You are killed by the double-stranded fish-line,
The fish-line of my grandmother:
By her it was braided.
You are caught, Uhu-ma-kai-kai, you are caught!”

The Wonder Fish ceased to pull; it was dead; the life had gone out of it with the charm that Kawelo had uttered.

Then Kawelo and Makua-ke-ke, with the great fish that was now dead, returned to Oahu. They landed and went home. After Kawelo had bathed in the stream he went to his grandparents' house, and he ordered the chief steward to bring him his evening meal. The chief steward brought him forty calabashes of poi and forty packages of baked pork. Kawelo then began his meal. But what had been given him did not satisfy him. Another forty calabashes of poi and another forty packages of baked pork were brought him. He ate them, and was satisfied, and went to sleep.

After this Kawelo was with the youths from Kauai, Prince Ai-kanaka and Ka-ua-hoa; they played together. Ai-kanaka was something like an elder brother and a lord over the other two boys; everything he wished them to do for him they did; they strung wreaths for him and they never denied him anything.

Ka-ua-hoa had grown beyond the other youths, and he had now the build of a giant. Kawelo's brothers came to Oahu about this time, his two elder brothers and his younger brother; they lived with him in their grandparents' house.

One day Kawelo heard a shouting on the beach,

and he asked his grandparents what the shouting was for. They told him that there was a wrestling match near the beach; his elder brothers were there, they said, and one of them might be wrestling with a strong man who had come to Oahu.

Ka-welo, when he heard this, wanted to go to the wrestling match. His grandparents would not let him go; they told him he was too young to go near where strong men were wrestling.

The next day, when he heard the shouting, Ka-welo slipped away and came to where the wrestling was. When his elder brothers saw him there they said to him: "Go back home. Do not get into a wrestling bout here. If we whose bones are strong and set cannot wrestle with this champion, what chances have you, a youngster?" Ka-welo would not go home for all they said to him; he went and stood before the strong man.

The strong man took the first hold, and, using all his strength, he tried to throw Ka-welo. The youngster was almost thrown. He managed to hold himself up, however. Then he took hold of the strong man; they wrestled, then they both went down, with Ka-welo on top. The people were delighted at the overthrow of the strong man, and they all shouted for Ka-welo.

But his elder brothers were not delighted. They were ashamed that their younger brother had done what they were not able to do, and they were all

upset with jealousy. They went into the house weeping. "Why do you weep?" said their grandparents to them. Then the brothers told a lie. "Our brother Ka-welo threw stones at us," they said, "when we saw him on the beach. We will go back to Kauai."

Then the brothers left Oahu and went back to Kauai. Ka-welo lived on with his grandparents and with the youths Ka-ua-hoa and Ai-kanaka.

One day Ka-ua-hoa took his kite and went flying it. Ka-welo saw him and wanted to go kite-flying, too. He got the kite that his grandparents had made for him, and, going to where Ka-ua-hoa was, he flew it.

With Prince Ai-kanaka watching them, Ka-welo and Ka-ua-hoa flew their kites. Ka-welo's kite became entangled with Ka-ua-hoa's. The two boys struggled to save their kites, and all the time Ka-welo was saying to himself, "This giant will be able to make my kite break away from me."

But still he held on. He wondered if Ka-ua-hoa would attack him and make him let go his kite. "He is so much stronger than I am," he said to himself, "that he would easily overpower me."

But Ka-ua-hoa did not make his kite break away from him; neither did he attack him. And at last Ka-ua-hoa's kite broke away, and the wind carried it over to Koloa, to the west. Ka-welo went on flying his kite, and Ka-ua-hoa went back home. "Ka-ua-

hoa, although he is so strong and so close to Prince Ai-kanaka, did not attack me," Ka-welo said to himself. "I think that Ka-ua-hoa is afraid of me."

After that Ai-kanaka and Ka-ua-hoa went back to Kauai; Ai-kanaka became King, and Ka-ua-hoa became his chief general. Ka-welo stayed on Oahu and made himself expert in many things. He learnt dancing, but did not make himself proficient in it. Then he studied the art of warfare. While he was still a young man he married the daughter of a skillful warrior; Kane-wahine was her name.

II. How Ka-welo Went Back to Kauai and Became King in the Island of His Fathers.

ONE day Ka-welo, as the sun was nearing the horizon, called upon his wife to bring the mats and pillows out of the house. When she brought them out he lay down on the mats with the pillows under his head, and he watched the pointed clouds in the sky. As he watched them he chanted:

"The cold, the cold of a coming danger,
has entered within me:
The end, for Kauai is ended by fire!
The end, for Hau-pu is ended by fire!
The end, for Ka-lani-pu'u is ended by fire!
The end, for Ka-la-lea is ended by fire!
The end, for Kahiki is ended by fire!

Kawelo and Giant Champion

Love has brought to me the fond remembrance
Of Mai-huna, parent of Ka-welo:
It may be that my parents are dead."

Kane-wahine replied, in mockery of his chant,
"How quickly you have been to Kauai and found
out that your parents are in trouble!" Ka-welo
replied in a chant:

"If, instead of mine, your parents were dead,
You would weep for love of them,
And your tears would flow:
But, alas, it is my parents who are under the
shadow—
The parents of Ka-welo!"

Even as he was looking at the clouds and making his
chants, the brothers of Ka-welo were coming to him
with tidings from Kauai.

They came to Ka-welo, but before they told him
their tidings they cast spears at him to see how
skillful he was in guarding himself. Ka-welo easily
guarded himself from their spears; the spears they
cast were as bath-water to him.

After they had been shown how skillful he was,
the brothers went to his house with Ka-welo, and
after they had eaten they told him their tidings.
"We have come to bring you to Kauai," they said.
"Our lands have been taken from us, and our par-

ents have been driven into the hungry places, and there is food for them no more. Ai-kanaka has driven us away and has taken our lands from us. As your strength has been praised all over Kauai we have come to you from our parents to beg you to make war on Ai-kanaka."

When Ka-welo had heard what his brothers had to say he was silent for a while; he knew what strength and skill he had, but he knew, too, that a war against Ai-kanaka on Kauai would be a great undertaking.

The next day Ka-welo spoke to his wife and said, "Go to your father and ask him for the bow and the arrows that he uses to shoot rats; ask him for the axe that he uses to hew out canoes; and ask him, too, for the stroke of the war-club that I have not learnt—the stroke that is called Wahie-loa." Kane-wahine said that she would travel all night to her father's house and come to it in the morning.

As soon as she started off, Ka-welo called to his younger brother Ka-malama and told him to follow Kane-wahine and listen to what his father-in-law had to say about him. Ka-malama followed her, keeping out of sight. He was near when she came to where her father was.

When Kane-wahine came to her father, he said to her: "What is the object of my daughter's quest? What brings her through the dark night with the

ghosts?" Kane-wahine said, "I have come for bow and arrows and an axe, and for knowledge of a stroke of the war-club that he has not learnt." Hearing her say this her father, the old warrior, chanted:

"One stroke of the war-club will never do for your husband.

Your husband is a plover, his legs are slim;

Your husband is a sandpiper, he runs here and there on the beach;

When struck by a big wave he would fall over easily;

Your husband is like the stalk of a banana, he can barely stand up;

Your husband is like a hala tree, with its long hanging roots.

One stroke of the war-club is fit only for your father,

Who is large from top to bottom.

The south wind may blow, but he will not fall over.

The mo-ae wind may blow, but he will stand his ground;

When the aali'i tree does fall it must be uprooted!"

Then her father asked again, "What has brought my daughter through the dark night with the ghosts?" Kane-wahine made answer, "I have come for the bow and the arrows for shooting rats." Then her father chanted his answer:

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“What a mistake my daughter has made
In marrying a man who shoots rats!
He shoots rats and then gets the food belonging to
others,
And gives it to his wife to eat.
What a mistake my daughter has made
In marrying a man who shoots rats!”

And once again he said to her, “What has brought
my daughter through the dark with the ghosts of
midnight?” Kane-wahine made answer again, “I
have come for the axe used for the hewing of canoes,
that my husband may take it with him to Kauai.”
Then her father chanted:

“What a mistake my daughter has made
In marrying a husband who hews out canoes!
He hews out the canoe and leaves it in the forest,
And returns and takes the food of another:
What a mistake my daughter has made
In marrying a man who hews out canoes!”

When he heard what Ka-welo's father-in-law said,
Ka-malama went back and told it all to his brother.

Soon afterwards Kane-wahine and her father
came along. As soon as they came to one side of the
stream, Ka-welo, who was at the other side, re-
peated the chants that had been said against him.
His father-in-law agreed then to show him the

stroke. And he made his own son stand up before Ka-welo that he might let him see the stroke of the war-club that he wanted to learn—the stroke from the sides. Ka-welo got in this stroke, knocking his opponent down and making his feet tremble. Ka-welo then chanted:

“The conquering cock has made but one kick.
They are scattered, they are scattered.”

His father-in-law then said to him, “There is nothing more for you to learn.”

Ka-welo, with his wife and his brothers, went into the canoe, and they sailed for Kauai. Their canoe came to land, and Ai-kanaka the King said to one of his men, “Go and inspect the canoe that is coming in.”

The King’s attendant went down to the canoe. He climbed aboard and asked, “What is this canoe for?” Ka-malama said, “It is a war-canoe.” The King’s attendant said, “When you make war, who is your champion?” Ka-malama replied, “I am the champion here.” Then the attendant said, “Where is Ka-welo?” Ka-malama said, “He is in Oahu.” And then the attendant, looking at a long bundle that was on the platform of the double canoe, said, “What is that large bundle?” “It contains our different things,” answered Ka-malama.

The King's attendant then said: "You are here to make war. How is the fight to begin?" Kamalama said: "Let us first be allowed to come ashore. Then get your men to lift up our canoe and carry it ashore. After that we will go and take a bath, then come back and partake of our food; after that we will gird on our loin-cloths more tightly, and the fight will begin."

The King's attendant said: "All right. It will not put us out of breath, whatever you do, since Ka-welo, whose strength has been rumored to us, has stayed behind in Oahu." And then he said to Kamalama, "You had better go back to Oahu; these are not the canoes with which to fight Kauai."

He gave orders to his men to carry the canoe to the dry sand. They carried it upon their shoulders, and Ka-welo's brothers walked beside. As they were carrying it Ka-welo—he had been wrapped up as a bundle and left on the platform—stood up in the canoe. The people following saw him and cried out: "Oh, you will all be killed, you will all be killed! There is Ka-welo standing up in the canoe you are carrying!" The men carrying the canoe looked up and around and saw him. They let the canoe fall, crushing many of their own people. Ka-welo, with his great war-club in his hands, sprang to the ground; then he and his brothers gathered their people together and prepared to make war upon Ai-kanaka.

Then Ka-welo gathered up his forces to fight Ai-kanaka. He gave command of one of his divisions to Ka-malama, his younger brother. All day the battle went on, but it ended by Ka-malama's being routed and forced back to where Ka-welo stayed.

The warrior who had routed Ka-malama came up to fight Ka-welo. Wala-he'e-i-kio was his name. Seeing him come up with his spear in his hand, Ka-welo chanted:

“Why not take my sister for your wife?
Take my sister, and make peace.
There is a wife for you, warrior!”

But Ai-kanaka's soldier, thinking that his chant showed that Ka-welo was afraid of him, said: “It is not for you to present the warrior with a wife. We will strive against you until you and all who are with you are destroyed.” Then Ka-welo chanted:

“Then let us see what you will do:
Break off the point of your spear and throw it,
Throw it at Ka-welo.”

The warrior said, “The point of my spear will find you; it cannot miss you, for you stand before me as big as a house.” Then Wala-he'e-i-kio threw his spear. Ka-welo bent his body and held up the end

of his loin-cloth; the spear ripped the end of the loin-cloth and fell to the ground.

Then Ai-kanaka's soldier was made so ashamed that he turned and ran back. Ka-welo flung his spear at him, and that warrior never returned to Ai-kanaka.

Then came Ka-haka. He said to his comrades as he came along: "Where did Ka-welo learn to fight? I know all his strokes; he is no more skilled than others, although he has had his father-in-law to train him. I have fought with his father-in-law, and neither of us could win over the other. How then can Ka-welo defeat me?" So he came before Ka-welo and they fought. He got in a blow, but then Ka-welo raised his war-club with a swirl from the ground, and he scraped off his opponent's ear and small finger. Ka-haka went staggering back to Ai-kanaka. "You have lost an ear," said the King to him. "Oh, that was an outside branch that was easily taken off," said the warrior. "And you have lost a little finger," said the King. "Oh, that, too, was an outside branch. But the trunk remains," said the warrior.

Still Ai-kanaka was not afraid of what Ka-welo might do to him. His army was defeated in the new attack that Ka-malama made upon it, and two of his champions had been overthrown by Ka-welo. But he had Ka-ua-hoa still—Ka-ua-hoa, his giant champion.

Kawelo and Giant Champion

He ordered Ka-ua-hoa to go forth and kill Ka-welo. The giant went down the hill towards where Ka-welo was, carrying on his shoulder his great club: it was made of a whole koa tree, and it was so great that the birds rested on it as Ka-ua-hoa carried it upon his shoulder.

Now when Ka-welo saw Ka-ua-hoa coming towards him he was almost overcome with fear. His very bones became cold as he saw that mighty figure approach with the mighty weapon. This was Ka-ua-hoa, with whom he had grown up on Oahu.—

“I remember the days when we were young.
In vain is the battle at the hands of children:
The great battle will follow,
As the deep sea follows the shallow water”—

so Ka-welo chanted to himself.

And as Ka-ua-hoa came near Ka-welo chanted to him:

“Postpone the battle, my brother. Leave me.
This is not the day for us to show our prowess,
Friend of my boyhood days with whom I wove
wreaths of lehua.
Awake, O Hana-lei, the land of chill and rain,
The land where the clouds hover!
Awake, O Ka-ua-hoa, the handsome one of Hana-
lei!”

But Ka-ua-hoa, the giant of Hana-lei, said: "To-day we will give battle. To-day one of us will fall."

Then Ka-welo's mind went back to his child's struggle with Ka-ua-hoa, and he remembered how he had overcome him in kite-flying, and he remembered how the giant youth was afraid to attack him after he had made his kite break away from him. As he had overcome him then, he would overcome him now, Ka-welo thought. Then his courage came back to him, and he made up his mind that he would have the mastery, and that he would fight until the giant champion was slain. Then he chanted to his war-club:

"Arise thou! Be firm,
Until Ka-ua-hoa thou hast killed!
When Hana-lei we shall possess,
And the mats of Niihau we shall wear,
And the birds of Kaula we shall eat."

They fought. Ka-ua-hoa got a stroke in with his great club, and Ka-welo fell to the ground. Those who were with the giant champion said to him, "Strike Ka-welo another blow and kill him; I see life still in his eyes." But Ka-ua-hoa said, "If I give him a second blow he will go down to Milu, the Lord of the Dead, and say to him that he was struck twice by Ka-ua-hoa; that I would not have him do." Ka-

ua-hoa took up his great club and went back up the hill.

When Ai-kanaka saw his giant champion coming back scathless, he ordered his stewards to prepare food for him. They did, and Ka-ua-hoa ate until he was satisfied. Ai-kanaka then heard that there was life in Ka-welo's eyes, and he ordered his champion to go back and give him the death-stroke with his club.

Ka-welo was standing up when the giant champion came near him again, darkening the sun with the bulk of himself and the great club that he carried. And now Ka-ua-hoa noted the dead men strewn around, and he remembered his kite-flying with Ka-welo, and rage against the companion of his youth grew up in his heart. He would kill him now with one stroke of his club.

They fought, and Ka-welo used the stroke from above and the stroke from below, and Ka-ua-hoa parried each of these strokes. But Ka-welo was able to parry each stroke that the giant made. Then Ka-welo tried the stroke that his father-in-law had taught him—the stroke from the side. This stroke Ka-ua-hoa was not able to parry, and with it Ka-welo laid him low.

And as the sun went down Ka-welo stood over the body of the man who had been his youth's companion. They had flown kites together, and Ka-welo

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had made Ka-ua-hoa's kite break away. He stood above him and he chanted mournfully:

“Hana-lei, the cold land, the wet land,
The land where the end is.
For Ka-ua-hoa, the stalwart youth of Hana-lei,
lies here.”

Then Ka-welo said to his brothers and to his men:
“We are going to climb the hill, my wife and I.
When you see a fire burning on the hill you will
know that Kauai is ours.”

He went climbing up the hill on the top of which
Ai-kanaka was encamped, and his wife Kane-
wahine went with him. As they went on, Ka-welo
chanted:

“Lo, Ai-kanaka, chief of this height,
Ai-kanaka, of the height of Nou-nou,
Come and let us make friends;
We two will take possession of Kauai,
And sleep on the mats of Niihau.”

When Ai-kanaka heard the chant, he said, “This is
Ka-welo.” His people denied this, saying, “Ka-welo
is no more with the living.” Ai-kanaka knew that
it was Ka-welo, however; he fled from the hill Nou-
nou.

And when Ka-welo came to the top of the hill and

found none of Ai-kanaka's people there, he lighted a fire on the hill. Then his brothers knew that Kauai had been won. They went and found their parents and brought them to Nou-nou, and Ka-welo restored them to their possessions—Ka-welo who was called The One-who-cherishes-his-parents.

Ai-kanaka fled; he went to the uplands of Hana-pepe, where he tilled the ground and lived as a farmer. Ka-welo and his wife took up their residence at Hana-ma-ulu; there came a time when Ai-kanaka tried to make himself King again, and when Ka-welo was in danger of his life, but again he defeated his enemies, and lived undisputed ruler of Kauai, the island of his forefathers.

Ka-meha-meha the Great.



A-LANI-O-PU'U, King of the Island of Hawaii, was the father of Kiwa-lao and the uncle of Ka-meha-meha. Before his death he called his son and his nephew before him, and he said to them: "My children, listen to me: The heir to the Island of Hawaii shall be my son Kiwa-lao; he shall inherit all my honors, and all my powers, and all my lands. As for you, Ka-meha-meha, I shall leave you the charge of my war-making idol Ka-ili, and the care of the temples of Hawaii. If, during your lifetime, Kiwa-lao should molest you, you may take possession of the kingdom. And if you, on your part, should molest him, you shall be deprived of the care of the war-making idol." These were the last words of Ka-lani-o-pu'u, the King of the Island of Hawaii, in whose time the foreigners first came to the islands.

Ka-meha-meha was then in his full manhood; he was of fine appearance; he had a large body which looked to be solidly built, and he was very broad in the shoulders. He was full formed and without any defects. Before this, as a young warrior, he had saved Ka-lani-o-pu'u and his army when the King of Hawaii was defeated on the Island of Maui. The

King had taken to his canoe then. The remains of his army were guarding him, and the champions of Maui, one after another, tried to come to him. Ka-meha-meha stood up, the tallest warrior in the Hawaiian ranks, and with his great war-club he drove back the champions who tried to come up to the King. The army of Hawaii with Ka-lani-o-pu'u were able to get into their canoes and make their retreat from Maui because of the great strength and skill of Ka-meha-meha.

After Ka-lani-o-pu'u had declared his will, Ka-meha-meha took the idol Ka-ili with him and went to his own lands in Kohala. He built temples and took care of them. He planted trees which are still growing, the *noni* and other trees; he farmed and built canoes; he was willing that Kiwa-lao, his cousin, should have the government of the Island of Hawaii.

Now that the King was dead, Kiwa-lao, with his uncle and his half-brother and their supporters, decided to bring the body to Kona for interment there. The chiefs of Kona were made frightened and watchful when they heard this; Kiwa-lao was coming with his fierce half-brother and his grasping uncle; they thought that the interment was only an excuse, and that they were bringing the King's body there so that they might seize upon the lands of Kona and divide them amongst themselves.

Kiwa-lao, with his followers and the dead King

lying in state in his double canoe, was caught in a storm on the ocean, and they were not able to make North Kona; they landed at Ho-nau-nau in South Kona. While they were there the chief Ke'e-au-moku saw them, and he knew by their looks that war was brewing.

He went to Ka-meha-meha and asked him to help the Kona chiefs in case war came. Ka-meha-meha agreed to do what was asked of him. Later he met Kiwa-lao, his cousin. "Listen! we two may lose our lives," Kiwa-lao said to him. "Here is our uncle pushing us into war. It is we who will suffer for it. Alas for us two!" So Kiwa-lao said. But afterwards he had the lands of Kona divided in a way that went towards making war.

And Ke-oua, his half-brother, went and cut down the coco-nut trees as a sign for war. He killed a man, too, and this man was offered up as a sacrifice by Kiwa-lao; the man belonged to Ka-meha-meha. And so war was offered from Kiwa-lao's side.

In the first battle that was fought Ke'e-au-moku, the chief who had come to Ka-meha-meha, was tripped up with a long spear, and he fell on the ground. A soldier, holding a spear to him, said, "I have speared a yellow-backed crab." Kiwa-lao called out to this soldier, "Save his ivory necklace," meaning by that not to have Ke'e-au-moku's necklace smeared with his blood. Then Ke'e-au-moku knew that Kiwa-lao would have him killed. A war-

rior, using his sling, cast a stone which struck Kiwa-lao, and he fell to the ground. Then Ke'e-au-moku crawled over to him and, using his shark-toothed sword, killed him. Thus Kiwa-lao died.

After that Ka-meha-meha became ruler of one part of Hawaii. And Ke-oua, the half-brother of Kiwa-lao, and Ke-awe-mau-hili, the uncle of Kiwa-lao, came to rule over two other parts. Thus there were three Kings on the Island of Hawaii in those days.

There came a war in which Ka-meha-meha was defeated by Ke-oua and Ke-awe-mau-hili, a war that was called "the bitter war." After his defeat Ka-meha-meha came in a canoe to a beach in the early hours of the morning. There were two fishermen upon the beach, and the only follower that Ka-meha-meha had with him was his steersman.

The fishermen fled before Ka-meha-meha. He pursued them with the thought of killing them. As he was about to grasp the hindermost of the two men, his foot caught in a fissure of the lava, and he fell down. The man turned on him; he had in his hand a heavy paddle, and he struck the Chief on the head with it; the paddle splintered, so hard was the blow he gave. The other man came back. Ka-meha-meha thought that now he was going to lose his life, for this man had a fish-spear in his hand. "We will put this through him and kill him while

he lies senseless here," said the second man. But the first man, the one who had struck Ka-meha-meha with the paddle, said, "*Ua kapu ke ola na Ka-ne,*" "Life is sacred to Ka-ne." Ka-meha-meha knew that this man's reverence for life saved his life, for the fishermen, not knowing him for their Chief, and being angry because of his attack upon them, might have killed him upon the beach.

The fishermen fled away, and the steersman from the canoe came up to where Ka-meha-meha was held. He broke the edges of the lava away, and the chief was able to draw his foot out of the crevice. Then, with his friend, the faithful steersman, he returned to where his army was. Ka-meha-meha never forgot his struggle on the beach with the fishermen, nor the faithfulness of the steersman who had carried him back.

The next war that Ka-meha-meha fought was not in Hawaii, but on the Island of Maui. At this time he had taken two foreigners from a ship; he treated them with kindness, giving them rank and lands, and they helped him in his wars. Now, with a great fleet of canoes, he crossed over to Maui. The guns that the foreigners worked for him defeated the Maui troops. This was the battle of the Valley of Iao. The slaughter was so great that the river was dammed with the dead, and the water went backwards and upwards. And after the battle the

whole Island of Maui became a possession of Ka-meha-meha's, and ever since it has been attached to the Kingship of Hawaii. Afterwards he went on to Molokai and conquered that Island too.

But while he was at war in Maui and Molokai, Ka-meha-meha's own lands were invaded by Ke-oua. Ke-oua killed men, women, and children; he wasted the crops in the fields.

When he heard of these acts his love for his people of the Island of Hawaii rose up within Ka-meha-meha. He had intended to go on and conquer the Island of Oahu. But instead he returned to Hawaii to drive Ke-oua back.

In a deep valley called Ke-kua-lele there was a fight between Ka-meha-meha and forty of the strongest of Ke-oua's warriors. The only follower that he had with him then was his steward, who used to carry food to him in the battle.

Hema, the steward, leaped forward and fought with and beat off Ka-meha-meha's foes—fought them and beat them off, although he had not been trained in arms. And when he had beaten them off and saved his chief, Ka-meha-meha said to him: "To-day you become a chief as I am, and to-day you give up carrying and shouldering baggage and provisions, and you shall be a noble in my presence and in the presence of the chiefs and the people also. He

who disobeys your command shall die." Thereafter Hema was a very famous man.

Now while Ke-oua was fighting Ka-meha-meha the volcano erupted and there were earthquakes. One division of Ke-oua's forces was destroyed. They were left on the ground after the cinders had fallen on them, like logs piled up for the heating of the oven. Then Ka-meha-meha defeated the rest of Ke-oua's forces. And when Ke-oua was killed, Ka-meha-meha became master, for the first time, of the whole Island of Hawaii.

After this the King of Kauai and the King of Oahu, with all the chiefs who were not subdued on the Island of Maui, made war upon Hawaii. This was a war of all the other islands upon one island. The Kings of Kauai and Oahu had foreigners to help them, and they had great guns. Before they sailed from Maui to attack Hawaii, Kaeo, the leader, cried out: "O you chiefs, warriors, and kindred! Be strong and valiant, and we shall drink the water of Wai-pio, and eat the taro of Kunaka!"

The fleet of Kauai and Oahu formed in battle array in the deep waters off the Wai-pio coast. Then Ka-meha-meha, with the foreigners who were helping him, attacked them. For the first time in a battle at sea, the people on the cliffs heard the roaring and saw the red flashings of the guns, and they named the battle Ke-pu-waha-ula-ula, "The Red-

mouthed Gun." The Kings of Kauai and Oahu and the chiefs of Maui were beaten, and they fled with their scattered fleet of canoes back to Maui.

After the Battle of the Red-mouthed Gun the King of Oahu died, and Ka-meha-meha set out to conquer that Island from his son Ka-lani-ku-pule. The men of Oahu fought well. They had a warrior whose name was Pi-hana; he had such skill and bravery that the spear and the lance and the javelin in the hands of his enemies were as bath-water to him. When the King of Oahu would have made peace and would have ceded the Island to Ka-meha-meha, this warrior said, "Give me three days more to bathe in the medicine of Hawaii, the weapons that are flung at me." Then he stood alone before Ka-meha-meha's soldiers. They cast their spears and lances and javelins at him; they slung stones from their slings at him. But Pi-hana was able to dodge them all. The men of Hawaii, looking at him, found no one amongst them equal to Pi-hana in skill and daring. At the end of three days he went back to the King and agreed to stop fighting. Thereafter the battle was fought along the precipice, the pali of Nu'u-anu. Those who opposed Ka-meha-meha were defeated and driven down the precipice. It was while he was at war with the men of Oahu that he gave the order that has the words in it that are still remembered by the Hawaiians—"Imua e na

pokii! a inu i ka wai awaawa,” “Let us go on, my younger brothers, until we drink the bitter waters!” He called the soldiers his younger brothers, and they were made proud by that.

After this the King of Kauai allowed his Island to come under Ka-meha-meha’s rule. Then, after one more battle, his seventh, the entire group of Islands came under his rule. He was the first of all the chiefs of Hawaii to hold all the islands in one Kingship.

Once, after his rule was fixed, and after all the islands had come under him, Ka-meha-meha the Great went to Hilo to cut down the koa trees that were there for his war-canoes. When he was there he thought of his defeat in the time of the “bitter war” and of the men who had struggled with him on the beach after he had been defeated. He thought that he would seek out the fishermen. Taking some of his chiefs with him, he went to the village where these fishermen lived, and he commanded that all the people should be brought together.

And when they were all brought together, there was no man of them but feared for his life when he thought on what had been done to the King in that place. The men who had struggled with the King were there. They stood with their heads bowed. The King went to them and said, “You were the men

who were upon the beach on that morning?" The men bowed their heads lower; they made no denial.

Then said the King, "You are the men who broke the paddle on my head?" Again the men said nothing, but their hearts sank within them. And the chiefs who were with Ka-meha-meha cried out, "Stone them to death, these common men who struck the sacred person of a King." And the others cried out, "Down on their faces!"

The men fell down on their faces. Then the great conqueror and King raised them up. He said to his chiefs: "I pursued and attacked these men who were upon the beach, earning their living then. That was not right on my part. These men had a right to resist me. Now I will make a law. It shall be that if anyone plunders or kills the defenceless or the innocent he shall be punished. And this law will be in memory of my friend who helped me then, my steersman. It will be called Ke-kana-wai Mamalahoe, 'The Law of the Friend and the Broken Paddle.' And the meaning of the law shall be that the old man and the old woman and the young child will be able to lie down and sleep on the highway, and none shall injure them."

So spoke the King, and the law that he made then remains in Hawaii-nei. Ka-meha-meha was great not only for the victories he won in war but for the peace that he brought to the Islands. He was wise and upright, kind and charitable. He took care of

Kamehameha the Great

his people as though they were his children. The extent of Ka-meha-meha's reign was thirty-seven years.

II

In the Bright Islands.

The Story of Ta-whaki.

"In the bright islands whence your fathers came."—R. L. S.



HAVE been in all the Islands of the Great Engulfing Ocean—in Tahiti and Samoa, in Tonga and Ao-maama;* from Ao-tea-roa† I have come, from Ao-tea-roa, my own land, and now I am in your Hawaii. Your speech is like my speech, and my speech and your speech is like the speech of all the Islands—the speech of Tahiti and Samoa, of Tonga and of Ao-maama and of Ao-tea-roa, my own land. In a little while I knew all your words; in a little while I made my words like your words as coco-nuts are like coco-nuts—I who have come in the ship of the white men, casting my harpoon against the whale.

I have heard you tell your stories about Ma-ui. We, too, tell of Ma-ui. And in Ao-tea-roa, after we have spoken of Ma-ui, we speak of Ta-whaki. You, too, speak of Ta-whaki, but you name him Ka-ha'i: I have heard you speak of Ka-ha'i, telling a story about him that we tell of Ta-whaki. Now, following the custom of Ao-tea-roa, I will tell of Ta-whaki, your Ka-ha'i, since you have told of Ma-ui.

* Ao-maama, the Marquesas.

† Ao-tea-roa, New Zealand.

*How Ta-whaki and His Brother Avenged the
Death of Their Father and Destroyed the
People Called Pona-turi.*

HE whose deeds we count with Ma-ui's was the son of Hema and Hua-uri, and he had a younger brother whose name was Karihi.* One day the people of the village in which the brothers lived insulted Ta-whaki. Then he and his brother left the place. And after they had gone from their home Ta-whaki said, "We will go now, my brother, and avenge the death of Hema, our father."

There was a race of people called the Pona-turi; they had killed Hema and had carried Hua-uri away. "They carried off our father's bones, too," Ta-whaki told his brother, "but when we have avenged his death upon them we will take his bones back to our own country and bury them there."

Ta-whaki and Karihi went on, going towards the place that the Pona-turi had come from. They went on and on, and at last, in a place near the sea, they came upon a great house. Outside the house an old woman sat watching. Ta-whaki spoke to her, and asked her what house it was.

"The house is named Manawa-Ta-ne," said the old woman. Then she told Ta-whaki and Karihi that they should go away from the place, for there was

* In Hawaiian tradition his father and mother are Hema and Ulu-mahe-hoa and his brother is Aliki.

danger for them there. "The Pona-turi come to this house," she said, "and they are the most terrible of all beings." Ta-whaki told her that he and his brother had come there to be avenged upon the Pona-turi, who had killed their father and carried their mother away. The old woman knew them then; she was their mother. She told them that the bones of their father were within the house, hanging from the roof. The whole tribe of the Pona-turi were then in their own country, a land that was under the ocean. But at night they all came up upon the land and slept in the great house Manawa-Ta-ne.

Ta-whaki and Karihi wept over their mother. She wept over them. She counselled them again to go away. "My children," she said, "the Pona-turi, when they come up from the land that is under the sea, will destroy you, and they will hang your bones with your father's bones from the roof of their house Manawa-Ta-ne." But Ta-whaki would not go away. "When will they come up upon the land?" he asked his mother. "They will come up," she said, "when the sun sinks beneath the Ocean."

His mother told the brothers the reason why the Pona-turi had kept her alive. "They have kept me," she said, "so that I might watch for the rising of the dawn, and warn them of its coming; they make me sit here, ever at watch before the door of the house, and for that they name me 'Ta-tau,' 'The Door.' All through the night they call to me: 'Ho, Ta-tau,

there! Is it near dawn yet?' And I call out in answer until the dawn comes, 'No, no, masters; it is deep night still; sleep on, sleep on.' "

Ta-whaki said to her: "Can we not hide near and wait for their coming? Mayhap, as they come, we can kill the Pona-turi." "You cannot hide yourselves near," their mother told them, "for their searcher goes before them and searches all around." "Perhaps we can hide in the thick thatch of the roof," Ta-whaki said. Their mother would not have them do this; she cried over them again and she begged them to go away. But Ta-whaki and his brother climbed up on the roof; they made holes in the thick thatch, and they covered themselves with the thatch. Their mother called up to them, saying, "When it comes near dawn come down to me, my sons, and I will tell you of something that we may do."

She sat before the house and she made spells to keep her sons from being discovered by the goblin-people who came to the house. The sun sank, and the whole tribe of the Pona-turi came up from under the Ocean. They sent one in front of them to search for hidden enemies. The searcher found no one. Then, as he came near the house, he lifted up his head and sniffed, thinking he had got the smell of flesh and blood. Perhaps he would have found Ta-whaki and Karihi if the others had not come upon him, and crowded in on him, pushing into the house.

They all went within, and there was darkness all around.

In the middle of the night their mother called to Ta-whaki and Karihi, and they came to where she was sitting. She told them what they would have to do: they were to cover up all the chinks and openings of the great house, so that not a gleam of light could get in; if the Pona-turi were kept in their house until the sun was high in the heavens and the sun was strong all around they would be killed; the strong rays of the sun would kill them all.

Ta-whaki and Karihi went all around the house, stopping up every opening and every chink in it. They had made the first round when the voice of one of the Pona-turi called out: "Ho, Ta-tau! Is it near dawn yet?" Their mother answered: "It is not near dawn, my master. Sleep soundly, sleep on." And when they had made the second round of the house, and when every chink and opening was stopped up, the same voice called out: "Ho, Ta-tau! Is it near dawn yet?" "Not yet," their watcher answered, "sleep soundly, my masters; sleep on!"

As the sun came up the voice within the house called out again: "Ho, Ta-tau, there! Is it near dawn?" And the watcher, sitting in that first light, answered: "Not yet, my masters! Sleep soundly, sleep on."

The sun went up and was high in the heavens. The voice within the house cried out: "Ho, Ta-tau,

there! Is the dawn near?" She answered: "Yes, my masters! It is near dawn." Then she said to her sons: "Be quick! Pull out all that you stopped the chinks and openings with." Ta-whaki and Karihi hurried around the house, one going each way, and they pulled out the things they had put in the chinks and the openings. The bright, full rays of the sun went streaming into the house. There were screams from the Pona-turi. Then Ta-whaki and Karihi went within, and they saw that the whole of the Pona-turi had perished.

They had withered in the bright rays of the sun; all of the goblin-people who had come up out of the sea were dead. Then Ta-whaki and Karihi took down the bones of their father from where they hung from the ridge-pole of the house; they took them down and they brought them to their father's land, and they buried them there. And they took their mother back with them, their mother, Hua-uri, whose story I shall tell to you now.

The Story of Ta-whaki's Father and Mother.

LONG before Ta-whaki was born there lived on a certain Island a woman named Hina—not the Hina who is in the stories you have heard—and a man named Mano-i-here. And on the same Island there lived a woman whose name was Rona.

Rona was so fierce that she ate men; one man only survived on her side of the Island, Mano-i-here. She

did not know he was there for he remained hidden in a cavern. Before the cavern there was a door of rock that could be opened only by him.

The goblin-woman Rona cherished the girl Hina who lived there; she gave her food that she cooked—fish and roots. When it was dark Rona would go fishing by the light of a torch she carried. And when Rona would be at the seashore Hina would go towards where Mano-i-here was hidden. As she approached the rocks she would chant:

“Mano-i-here is the man,
Hina is the woman:
Man, come without! Come forth!
Come!
Open, thou base of the rock!”

And when she would chant this Mano-i-here behind the rock would say, “Where is Rona?” “On the long reef, on the short reef, in search of fish, O my darling!” Then Mano-i-here, in the cavern would say, “Base of the rock, open,” and the rock before the cavern would open, and the man would come out. He and Hina would be together then, and she would give him food that she had brought for him. Then he would go back into his cave, and when she would chant, “O rock, be thou closed,” the rock would close and Mano-i-here would be hidden from Rona, the goblin-woman.

Then Hina would be in the house when Rona came back from her fishing. She would lay down her catch of fish. Then she and Hina would fix the oven and cook fish and roots in it. And when the cooking was done, Rona would call on Hina to come over and take her share of the food. This the girl Hina would do. But the goblin-woman used to notice how short was the time that Hina would take to eat her food. At last Rona took to watching Hina. She saw that the girl kept some of the food that was given to her. She knew then that she was giving it to another. Then she watched Hina more and more closely still.

One night Rona, the goblin-woman, pretended to go down to the seashore to fish by the light of her torch. She stayed near the house, and when Hina came out carrying a bundle of food she followed her.

The girl went towards the rocks. As she approached them, she chanted:

“Mano-i-here is the man,
Hina is the woman:
Man, come without! Come forth!
Come!
Open, thou base of the rock!”

Rona, the goblin-woman heard the chant, and she heard the voice behind the rock say, “Where is

Rona?" The answer came from the girl Hina, "On the long reef, on the short reef, in search of fish, O my darling." The voice within said, "Base of the rock, open," and then the man came forth.

Rona, the goblin-woman, was filled with glee to know that there was a man whom she could catch as she had caught men before. She went to the sea-shore with her torch. She fished, and she came back with her catch. Hina was in the house when she returned, and she called upon her to help to fix the oven. She told her to take her share of what was cooked: this Hina did, and Rona, watching her, saw that she hid a part of what was given to her.

Before the next evening came the goblin-woman went to the rocks. As she approached, she chanted:

"Mano-i-here is the man,
Hina is the woman:
Man, come without! Come forth!
Come!
Open, thou base of the rock!"

When she had chanted this, the voice behind the rock said, "Where is Rona?" And Rona, imitating the voice of Hina, said, "On the long reef, on the short reef, in search of fish, O my darling." Then behind the rock the man's words were said, "Base of the rock, open," and then Mano-i-here appeared.

He came near to where she stood. Then the gob-

lin-woman threw her net, and the man was taken by her. She dragged him down to the seashore. There she killed him.

When Hina came she saw the rock open, and she saw the track by which Mano-i-here had been dragged to the seashore. Seeing this she ran away. But the goblin-woman saw her running, and she ran after her. The goblin-woman gained on Hina. To the other side of the Island the girl ran, and to that side, too, the goblin-woman pursued her. Then Hina came near the house of a man who was called Noa; she begged him to save her from the rage of Rona.

Noa protected the girl and drove the goblin-woman away from his side of the Island. Afterwards he took Hina to another Island. He was an old man. But although he was an old man, he and Hina married. Their child was Hema.

One day, when he was grown up, Hina said to her son Hema, "I would have you take a wife." But her son said to her, "How can I take a wife when there are no women upon the Island for me to take a wife from?"

She said to him: "Go down the valley to the river-mouth. There, if you watch, you will see a woman come in from the sea. She is the woman I would have you marry; she is Hua-uri, the Woman of the Sea. She will come in carried on the back of a shark. She will land where the river is, and she will bathe in the fresh water. Then she will climb up the coco-

nut tree and she will make it bend over so that she can slip down from it to the back of the shark. She will then return to her own Island.

"I would have you go to the place where she comes, and watch, and keep silent. When she is coming down from the tree catch Hua-uri, the Woman of the Sea, and bring her here to be your wife. She will struggle hard with you, and you will not be able to overcome her unless you can say the incantation that I will give you now."

Hema, the next day, went down to the river's mouth. He saw Hua-uri, the beautiful Woman of the Sea, come in upon the back of a shark. She bathed in the fresh water of the river. She climbed the coco-nut tree; she made it bend over so that she could slip down and on to the back of the shark. But Hema was hidden under the tree: he caught Hua-uri, and he strove to subdue her.

He grasped her with his hands. She was strong and she was slippery, for she had something of the fish's slipperiness in her skin. He struggled and struggled with her, and she would have got away from his grasp if he had not been able to say the incantation that his mother, Hina, taught him.

He said the incantation. And as he said it he became stronger in his grasp, and the Woman of the Sea became weaker in her struggle. He was able to take her up and carry her to where his mother was. He laid the Woman of the Sea down before Hina;

she was naked but for her long and beautiful hair that fell all over her body. He laid her down, and the woman wailed: "It is the glittering sea, the blooming sea! Hua-uri is queen of the boundless sea." Hina took her up, and in a while she became reconciled with the man who had caught her.

She took Hema for her husband, and Hema and Hua-uri became the father and mother of Ta-whaki and his brother Karihi.

How Ta-whaki Won and Lost the Maiden of the Sky.

THE fame that Ta-whaki had gained by destroying the race of the Pona-turi spread through the whole world of men; it reached the sky even; it came to the ears of Hapai and it made the maiden long to look upon him.

Hapai came down to our world; she went to Ta-whaki's place and she saw him where he lay sleeping. When she looked upon him she saw that he was the strongest and the best-favored of mortal warriors. She made herself like one of the maidens of our world, and she let him see her when he was awake.

To him she seemed to be the most lovely of the world's maidens; he took her, and she went with him to his house; there they lived as husband and wife. But every morning, before dawn, she would steal



“He was able to take her up and carry her.”

Ta-whaki and the Maiden of the Sky

away from him and from his house, and she would go once more into the Sky-country. And Ta-whaki, when he would awake, would feel all over her sleeping-place, but she would not be found there.

But her love for him became so great that she gave up going into the Sky-country; she left her friends, and she stayed with Ta-whaki all through the day. Then he came to know that he had one of the Sky-women for his wife. Soon she told him that a child would be born to them; if the child was a boy she would wash and tend him, but if the child was a girl he would have to wash and tend her.

Their child was born, and it was a girl; the mother named her Ara-huta. She gave the child to Ta-whaki to wash and tend.

He took the child to the spring to wash her; he took the child to the spring to wash her again. And he said in her mother's hearing, "How unclean this child becomes."

Then Hapai, the Daughter of the Sky, was made bitterly angry to hear a mortal man speak so of the child who had been born to her, of the child who had in her the majesty of the Sky-people. She snatched little Ara-huta out of Ta-whaki's arms, and she sprang towards the sky with her. Upon the ridge-pole of the house she stayed, holding the child in her arms. "You cannot bring me back to you," she said, "I go now to the Sky-country with my child."

O then Ta-whaki was bitterly sorry for what he

had said! He loved little Ara-huta now, and more than before he loved Hapai. He called out, begging her to come back to him and to his house. She did not speak, and he knew that she would not return to him. Then he begged that she would not go from him without telling him how he might come to her sometime.

She spoke to him, saying from the ridge-pole of the house the last words that she said to him in the world here: "If you would come to me, you must come by a dangerous way. If you would come, be careful that you do not take hold of the creeper that hangs from on high but takes no root below; take hold with your hands of the creeper that grows down and that has struck its fibres into the earth." When she said this, Hapai, holding her child in her arms, went from this world and into the Sky-country.

*How Ta-whaki Went into the Country of the Sky
and Came to His Wife and Child.*

I WILL tell you now how Ta-whaki went into the Country of the Sky and how he came to where his wife and child were. He called upon Karihi, his younger brother, and with him he started off to find the place where the tendrils which hang down from the sky are to be found.

They came to that place. There was an old, blind

Tarwhaki and the Maiden of the Sky

woman there guarding the ends of the tendrils. Beside her was a great line with a hook on it. This old woman was Maka-kere-po, who was once called Hina.

When they came to where she was, Maka-kere-po was counting the taro-roots that she had under her hands. There were ten of them there. One, two, three, four, five, six, seven, eight, nine, she counted. But then Ta-whaki slipped one of the taro-roots away from her. She searched for the root with her hands but could not find it. Then the old woman thought that she had made a mistake in her counting, and she began again. One, two, three, four, five, six, seven, eight, she counted. Ta-whaki slipped another root away. Maka-kere-po became very angry; she knew that there must be someone near who was stealing her taro-roots, and she went to catch him with her hook.

She took up the line and she swung it around her. The hook would have caught one of her grandsons if Ta-whaki had not taken up a log and held it before him. The hook caught the log; the old woman drew it to her, rejoicing over what she would do to the one who had stolen her taro-roots.

But when she found a log caught by her hook she became frightened. The one who was near was clever enough to baffle her and perhaps kill her. She cried out, "Who is it who has come to where Maka-kere-po guards the tendrils that come down from

the sky?" "Your child, Maka-kere-po," Ta-whaki said. She was astonished that one knew her name. "My child through whom?" she cried out. "Your child through Hema." "Is Hema then living?" "He was killed by the Pona-turi, but I have avenged his death upon them." "Who then are you?" "Your grandson Ta-whaki; with me is Kahiri, my brother."

His grandmother called them, and they went to her and she wept over them. Ta-whaki put his hand to her eyes; her blindness cleared at his touch and she was able to see as before. Then she told them how they might come to the country of the People of the Sky.

"Here is a road for you," she said, "but it is a dangerous road, the road by these tendrils. Do not begin to climb now; it is late in the day. In the morning, when you have rested, begin your climb."

Ta-whaki and his brother ate their food then, and they lay down and slept. In the morning they were called by their grandmother; they ate food so that they might be strengthened for the journey, and then they made ready to climb.

Maka-kere-po said to them: "Lay fast hold of the tendrils with your hands and climb up and on. When you get midway between the sky and the earth, be careful that you do not look down; you might become giddy and fall down on the earth. And do not take hold of any tendril that swings

loose; take hold of one which, hanging down from the sky, has taken root in the earth."

Before his grandmother had finished speaking Karihi made a spring at the tendrils. He caught a loose tendril and he held it. He swung out to the horizon. A blast of wind came and blew him across to the other horizon. Up then towards the heavens the wind blew him; then he was swung down close to the earth again. As he came near the earth Ta-whaki called out to him, "Brother, loose your hold; now is the time to loose your hold." Karihi loosed his hands from the tendril and he stood upon the earth once more.

They wept on account of the fear they both had had; when they ceased from weeping Ta-whaki, thinking that his brother might come to some ill on the journey, said to him, "It is my desire that you return to our home and look after our people." Thereupon Karihi went back to their village.

Ta-whaki began his great climb. His grandmother called up to him, "Hold fast; let your hands grip hard!" Ta-whaki went on climbing towards the sky, and making incantations to preserve him from the dangers of the terrible road. At last he reached the place from which the tendrils grew; he pulled himself up into the Country of the People of the Sky.

Ta-whaki stood by a spring there. He changed his appearance, and instead of being noble and

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kingly-looking he became like an old and ignoble man. With this changed appearance he struck into the forest and went on. He came to a glade where a party of men were engaged in the work of hollowing tree-trunks into canoes. The men were no others than Hapai's brothers.

When they saw one whom they thought was an old servant going by, they said to one another, "Here is an old fellow whom we can make help us." Ta-whaki went near. He went to where the servants were and he sat down with them.

Evening came on, and then Hapai's brothers called out to him, "Ho, old fellow, take up these heavy axes and carry them home for us, and we will give you some food." Ta-whaki took up the axes; he said to the masters, "You, my lords, go before; I am old now and the axes are heavy, and I cannot keep up with you."

The party started off, Ta-whaki, in the form of an old man, following, the axes in his hands. But when the rest of the party were out of sight, he turned back. Taking an axe he worked along the canoe they had left; with a few strokes he finished one side of it; then he worked along the other side, from bow to stern, and lo! the two sides of the canoe were beautifully finished.

He walked quietly along the road, carrying the axes. As he drew near the village he came upon two women gathering firewood. And they, when they

saw him coming, said, "Here is an old fellow, someone's servant; let us make him carry the firewood for us." So they put the firewood on Ta-whaki's back, and that kingly warrior, now in the guise of an old man, went on, carrying the axes in his hands, and with the firewood upon his back.

When they entered the village the women took him to a house, and behold! it was the house that Hapai and her brothers lived in. "We found an old man on the way," they told Hapai, "and we have made him our servant." "Bring the old man into the house," Hapai said, "we can use a servant here."

So Ta-whaki came into his wife's house. He saw Hapai sitting at the fire at the upper end of the house, the little Ara-huta with her. He went straight to where she was, carrying his load of firewood.

And there was Hapai sitting beside her fire, and there was her husband in the guise of an old man sitting at the other side of the fire, and there was the child Ara-huta near them both. But Hapai did not know Ta-whaki, although he stayed the whole night in the house.

At daybreak his brothers-in-law called to him, "Hello, old fellow; bring the axes along; do you hear?" And so Ta-whaki, in the guise of an old man, took up the heavy axes, and started off with the others.

They went to the glade in the forest to work on

the canoe. But when they got into the glade they saw that the canoe had been finished and they were astonished at the sight. "The canoe is not as we left it," they said, "who could have worked on it?" They wondered what had happened; then they went to work on the second canoe.

They worked until evening; the masters called out to Ta-whaki: "Hello, old fellow! Come here; take up the axes and carry them back to the village for us." And as before Ta-whaki took up the axes; as before he delayed, going slowly behind them. And when the party was out of sight he went back, and took an axe in his hand, and shaped the canoe that they had been working at. First he shaped one side of it, from bow to stern, and then he shaped the other side of it. He took the axes and went to the house where Hapai and her brothers lived. There they gave him food, and for a while he sat beside the same fire as his wife.

At daybreak they started off; they went to the glade in the forest to work on the canoe, Ta-whaki carrying the axes. And when they came into the glade the brothers-in-law saw that the second canoe had been worked upon and was finished. They shouted out in astonishment, "Why, this canoe is not as we left it; who can have been working on it?" Having wondered at this happening for some time they began to work on a third canoe; they worked away until evening. Then one of the brothers said

to another, "We will not go back to the village; we will stay here and find out who it is who has been working upon our canoes."

They started off as if they were going back to the village. But when they had gone a little way they turned off the path on one side and hid themselves; where they were they could see the canoes. And they saw the old man whom they thought was a servant lay down the axes that he held; they saw him take up a special axe and get to work, shaping first one side and then the other side of the canoe. When the brothers saw this being done they ran off to the village and told what they had seen.

Then Ta-whaki came along, seemingly an old man carrying the axes belonging to the working-party. He came into the house, and he went and sat by the fire. But now Hapai came before him and said to him, "Tell me who you are." Ta-whaki made no reply. Again she said, "Tell me who you are." He made no reply, but he went over to where Ara-huta was, and he took his child up in his arms.

He made the incantations that removed the change he had made in his appearance; he stood up in that house, a tall and splendid chief. And Hapai, his wife, knew him then, and she rejoiced that he had come, braving the dangers of the way. He had come that his child might have the ceremonies that would bring her good fortune. In the morning, when they all arose, they broke an opening through

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the end of the house, and they carried little Ara-huta through it, so that her high rank might be known to all. When the incantations for Ara-huta had been made, lightning flashed out of the arm-pits of Ta-whaki. Thereafter he stayed in the Country of the Sky with his wife and his little daughter. A story that comes after this concerns Rata, Ta-whaki's grandson.*

* In Hawaiian tradition Rata appears as Laka; his father is Wahie-roa.

The Story of Rata the Grandson of Ta-whaki.

How Rata Got His Canoe.



ABOUT Rata there are stories told in all the Islands. He was the son of Wa-hie-roa, who was the son of Ta-whaki and his mortal wife Hina-piri-piri. Wa-hie-roa married Kura, and their child was Rata.

While he was still a child his parents went down to the seashore to gather sea-moss to put upon him. For a rash had come upon his body, and the sea-moss that they went to gather was a cure for it. A great storm came and the whole land was flooded. They were swept out to sea, and the terrible Children of Puna devoured Wa-hie-roa and Kura. These were the Children of Puna—Eke, the Octopus, Pa-ua, the Clam, Mano-a, the Great Shark, and Aku, the Sword-fish: they devoured the parents of Rata, and then went back into the deep.

Rata was brought up in the house of Kui, his grandmother; he did not know his parents and no one told him what had happened to them. One day he went out with other boys to sail toy-canoes; they went to a pool, and each of the boys put on the water a little canoe made from the leaf of the coco-nut

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palm. As the canoes were sailing, Rata chanted a spell that he had heard from his wise grandmother:

“On the crest of the wave she rides:
Thousands and thousands the magic spells
I know, to make her go on.”

The wave took up Rata's canoe then; on the crest of the wave it rode on, and it won past the others.

The rest of the boys were angry that Rata's canoe had beaten theirs. They made a chant to taunt him, singing out:

“So goes the canoe,
Vengeance seeking
For the mother,
For the father.”

Rata knew that the boys wanted to taunt him about his mother and father; he went to his grandmother and asked her where his mother and father were. His grandmother would not tell him; she said, “I am your father and I am your mother.” Rata said no more to her, and the next day he went with the boys to sail his palm-leaf canoe.

When he put his little canoe in the water he chanted the spell again that he had heard from his wise grandmother:

The Story of Rata

“On the crest of the wave she rides:
Thousands and thousands the magic spells
I know, to make her go on.”

The wave took up Rata's canoe then; on the crest of the wave it rode on, and it won past the others.

The boys were very angry that Rata's canoe had beaten theirs the second time, and they took up the taunting chant again:

“So goes the canoe,
Vengeance seeking
For the mother,
For the father.”

Rata ran back to his grandmother, and he said to her that she would have to tell where his mother and father were.

Then his grandmother told him that his father and mother had been devoured by the terrible Children of Puna. He was for going to take vengeance on the Children of Puna, but she said that he could not go until he had grown up; when he was a man he could go over the ocean and avenge the deaths of his mother and father.

But Rata did not wait until he was grown into manhood. When he was still a youth he told his grandmother that the time had come for him to go across the ocean and take vengeance upon the Chil-

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dren of Puna for the deaths of his mother and father. He asked his grandmother to help him get a canoe to sail in. She brought out the axe she had—the axe to fell the tree for the canoe. Rata saw that the edge of the axe was broken. His grandmother told him to take it to the seashore and leave it buried in the sand.

This Rata did. And the next day he took the axe out of the sand, and he found it edged and whole. Then he told his grandmother he was going into the forest to cut down a tree and hew out a canoe for himself.

He went into the forest and found a tree that was of the timber that he wanted. With his axe he cut it down. It was evening when he laid the trunk of the tree on the ground; then he went back to sleep at his grandmother's.

And in the morning he came along with the tools for hollowing out the trunk he had cut down. But not a sign of the trunk could he see in the place where he had cut the tree down, and there was not a twig or a chip around. Instead, he saw the tree he had marked standing high and green.

He chose another tree and he worked all day, cutting it down with his axe. But he did not go away from the place when evening came on. He hid near the felled tree to see what would happen.

And in the evening there came a crowd of the Forest Gods. They came up to the tree that had

been felled. They stayed around it. Rata heard them as they chanted:

“It is Rata,
Rata felling the forest of Ta-ne;
Fly this way, splinters of Ta-ne;
Fly this way, chips of Ta-ne;
Yes, stick together; hold tremblingly;
Fly this way, ribs of Ta-ne;
Yes, sticking together; yes, holding.
Stand straight up, O stand up green and green;
Lift up, stand up growing green.”

So chanted the Gods of the Forest, and the littlest of the Gods of the Forest chanted to the leaves of the tree:

“Join together, come together,
My beloved, my cherished ones:
Rejoin your parents, O leaves!”

The trunk stood up, the chips and splinters joined on the trunk, and, then, last the leaves went on the branches, and the tree stood up straight and green as it was before Rata had used his axe upon it.

Rata dashed out from where he had hidden himself; then the Gods of the Forest all ran away. Rata stayed there all night, and in the morning he worked on another tree with his axe, and he felled it before the evening came.

He did not go; he hid in the branches of the tree he had cut down. In the evening the great gods Ta-ne and Tanaroa appeared to him through the branches. They asked him why he wanted to cut down the trees belonging to Ta-ne. He told them that he was the grandson of Ta-whaki, and that he wanted a canoe to go across the ocean in, and take vengeance upon those who had killed his mother and his father.

Then the great gods Ta-ne and Tanaroa said to him that they would no longer permit the Gods of the Forest to set up the tree again that he had cut down for his canoe. And they told him that they would have him helped in the making of the canoe. They told him, too, who it was that had devoured his father and his mother—the terrible Children of Puna—and they told him of the way he must take across the ocean to come to them.

That evening Rata went back to his grandmother's house, having stripped the tree-trunk of its branches and having left it ready for his working on it to hollow it out on the next day. When he left the forest the birds at the command of Ta-ne and Tanaroa all came together—sea-birds and land-birds, great birds and small birds. They began to work at the trunk of the tree that Rata had left there. They pecked at the trunk with their beaks until it was all hollowed out. Then they joined the parts together. With their long beaks the sea-birds

bored the holes. The cords were put through and well secured by the great claws of the stronger land-birds. All night the birds worked at his canoe while Rata slept in his grandmother's house.

When the dawn came the birds prepared to carry the canoe to Rata's dwelling. Each bird, sea-bird and land-bird, small bird and large bird, took its place on either side of the canoe, completely surrounding it. Then they all lifted their wings—one wing to bear up the canoe and the other wing to fly with. And as they brought the canoe through the air the birds sang:

“A pathway for the canoe! A pathway for the canoe!

A pathway of sweet-scented flowers for the canoe!
A pathway to the sea!”

Reaching the beach that was beside Kui's house, the birds carefully laid the canoe down; then they flew around, singing their songs.

Rata was awakened by the song of the birds. He arose and got his tools together and prepared to go back into the forest to hollow out the tree he had cut down. He saw the canoe outside; it was beautifully finished. He knew that the great gods, Ta-ne and Tanaroa, had had it finished for him and sent to him; he took it and he named the canoe Tarai-po, “Built-in-a-night.” It was in this canoe that Rata

sailed across the ocean to take vengeance on the Children of Puna who had devoured his father and his mother.

*How Rata Sailed across the Sea in His Canoe and
How Vengeance Was Taken upon the Chil-
dren of Puna and upon Puna Himself.*

WHEN she saw the canoe that was so beautifully shaped, Kui, his grandmother, said to him: "It is well for you, my grandson; the gods have made your canoe for you, and you will become a famous man, and your descendants will be many. But your first deeds must be the deeds of vengeance you wreak on the Children of Puna; do not spare them."

He tried his canoe upon the lagoon to see if it sailed well. It sailed better than any canoe that had ever before been seen there. But Rata had at this time no men to sail with him in the canoe.

Then a man came to him and called out, "O Rata, where are you going?" "I am going to sail over the ocean and avenge the deaths of my father and my mother." The man said, "I will go with you." "Who are you?" "I am Canoe-paddler." "Come on board, Canoe-paddler," said Rata.

Another man came, and he said, "O Rata, where are you going?" "I am going to sail over the ocean to avenge the deaths of my mother and my father." "I will go with you." "Who are you?" "I am Rope-

Rata and the Children of Puna

worker." "Come on board, Rope-worker," said Rata.

And then another man came, and another. "Who are you?" "I am Sail-maker." "Come on board, Sail-maker." "I am Canoe-bailer." "Come on board, Canoe-bailer."

Another came, and another, and another. "Who are you?" "I am Sailing-master." "I am Paddle-maker." "I am Canoe-steerer." When they were all on board Rata had his crew of seven men. They set up the sail, they took up the paddles, and they were ready to sail across the ocean to take vengeance on the Children of Puna.

Just as they were ready to start off another man came, and asked to be taken aboard the canoe. "Who are you?" said Rata. "I am Nanao." "What do you do, Nanao?" "I fly kites." "You fly kites, and what then?" "I fly kites and I exalt the heavens in my song." "I will not take you on board."

The canoe started off. Then out in the middle of the sea the people of the canoe came upon a great calabash floating. "Our calabash of good luck," said the men, "we will take it into the canoe." They took it into the canoe and a voice spoke out of it, "O Rata." "This is Nanao, the flyer of kites," said Rata, "into the sea with him." So they threw the calabash into the sea again.

They sailed on. Out in the middle of the ocean they saw a great calabash floating. "Our calabash

of good luck," said the men. They took it into the canoe. They opened it, and there was Nanao. This time Rata let Nanao stay in the canoe.

As they went over the boundless ocean, Nanao cried out, "There is death before us!" They looked and they saw a monster before them on the sea. "Declare now who is your wizard," Nanao said. "We have no wizard; you, Nanao, are our wizard," Rata said. "You have made me your wizard; now I will strive for you against the terrible Children of Puna and against Puna himself," said Nanao.

Before them was the first of the Children of Puna—Eke, the Octopus. Its eyes were on a level with the surface of the sea; one of its tentacles gripped the bed of the ocean; another of its tentacles was raised up to the sky; when it descended it would break the canoe and crush all the men in it.

Nanao went into his calabash, and he made it float over to where the Octopus was. It put its tentacles around the calabash; it took the calabash into its mouth. But Nanao had his knife in his hand; he attacked its heart. Eke the Octopus thrashed the sea with its tentacles, and it poured out its blackness upon the waters. But in a while it sank down from the surface of the sea. The people in the canoe thought Nanao was lost to them, but then they saw the calabash floating on the water. They took it into the canoe, and Nanao came out of it uninjured.

"But for you, O Nanao, we should all have been destroyed," Rata said to him.

They went on in the boundless ocean, and then Nanao cried out again, "There is death before us!" They looked, and they saw a great clam, with its shell open ready to draw them in. This was Pa-ua the Clam, the second of the Children of Puna. Nanao went into his calabash again; he made it float over to where the Clam was. The Clam took the calabash into its shell, and sank with it down to the bottom of the ocean. Rata thought their helper was lost to them. But in a while the calabash came to the surface of the sea again; they took it into the canoe, and when they opened it, Nanao was there uninjured; he had killed the Clam at the bottom of the ocean, and had forced his way out of its shell.

Again they went on through the boundless ocean. "There is death before us!" Nanao cried out. And now they saw Mano-a the Great Shark bearing down upon them. Nanao got into his calabash; it floated and the Shark came to it. Mano-a tried to take the calabash between its double row of teeth, but the calabash spun round and round and he could not bite at it.

Nanao slipped out of his calabash. He plunged into the shark's mouth, past the double rows of teeth. He had his knife in his hands, and he struck at the Shark's heart with it. He came out of the

Shark's mouth again, and Mano-a, the third of the Children of Puna, floated upon the water, dead.

Nanoa came into the canoe. "But for you, O Nanoa, we should all have been destroyed," Rata said to him. The canoe went on over the boundless ocean, towards the Island where Puna lived.

Again Nanoa cried out, "There is death ahead of us!" They saw, bearing down upon them, the last of the Children of Puna, Aku the Sword-fish. He came charging at them. Nanoa turned the canoe until it lay with its side before Aku. He charged it, and the sword which was the whole length of Aku's lower jaw was embedded in the canoe. His mouth was left open. He lifted the canoe up with his lower jaw and tried to shake it off. But now Nanoa dived under the water and stabbed up at Aku with his knife. The monster shook the canoe this way and that way, sweeping it through the sea and lifting it up in the air. The men cut through the lower jaw with their axes, and Aku was left floating on the sea. Thus the last of the Children of Puna was destroyed. "But for you, O Nanoa, we should have been destroyed," said Rata to his wizard.

They sailed for the Island where Puna lived. "Do not go upon the Island until the cold south wind blows," Nanoa told Rata. "Puna is weak when the cold comes." So they did not go upon the Island until they felt the cold of the south wind.

And when they went on the Island Nanoa went

How Rata Came to His Death

before them to the place where Puna was. He was weak at the time, and Nanaoa was able to bind his hands to the trees and his feet to the rocks. So Puna was bound when Rata came to him.

And when he saw the youth Puna said: "Begone! I am old, but to-morrow I will show you that I am able to overcome you." "I am Rata," said the youth, "and I have come to take vengeance on you for the deaths of my father and my mother." Then Puna started up; he broke the trees that held his hands; he split the rocks that held his feet. The sun rose, and Puna was overthrown; Rata left him there dead.

And having avenged on the Children of Puna and on Puna himself the deaths of his father and mother, Rata, after visiting many Islands, sailed back to his home. "Here am I," he cried, "the warrior who went into the deep sea, the splashing sea, and who returned safely after having taken vengeance on those who killed my mother and my father." And Kui, his grandmother, said to him, "O thrice powerful thou art; great is thy strength and great are thy deeds; I behold thee now, not as a man, but as an immortal."

How Rata Came to His Death.

WOULD you hear how Rata, our great ancestor, came to his death—Rata who made so many voyages

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and planted his people upon so many Islands that people had not gone on before—Rata who travelled throughout all the Great Engulfing Ocean in the canoe that the gods had given him—would you hear how Rata came to his death at last?

In the Island of Manuka there lived a great chief whose name was Vaea, Vaea, whose wife was Apakura, the woman who is told of in many stories that I have heard. Vaea heard that Rata was coming to his Island. He went down to the harbor to watch for Rata's canoe.

It came in. Night fell and the men drew the canoe up on the beach and went to sleep in it—Rata and all his men. Then Vaea, that great chief, went down to where the canoe was drawn up. He lifted it; he carried it over the mountains in the dark night, the canoe with the sleeping men in it, and he left it in the tops of the trees.

Before the dawn came the canoe-bailer awakened. He took up his bailing-vessel and began to empty out the water that was in the canoe. He heard the water fall. But it did not splash as if it fell upon water; as he flung the water out of the canoe it sounded like rain.

Then the bailer looked over the edge of the canoe. He saw the tree-tops. He saw that the canoe was in the tops of trees. He called out and he awakened Rata and the men.

All around them was the forest, and they, in their

How Rata Came to His Death

canoe, were on the tops of the forest trees. Into what strange land had they come? The sun mounted in the sky, and the men who had crossed the boundless ocean looked all around them, and they saw nothing but the forests of a strange country. One by one they began to climb down the trees.

And as they came down, Vaea the chief of the Island, killed them one by one. Last of all Rata came down. He had the ropes of the canoe; he pulled them, and he made the canoe fall through the branches and come down upon the ground.

Then Rata and Vaea strove together, and Rata was the one who was slain. Later Apa-kura, the wife of Vaea, came searching in the forest for her husband. She found him beside Rata's canoe that was now turned into stone. And Vaea was half turned to stone. As she cried out to him he said, "Come, my companion. I, Vaea, the slayer of Rata, go down into the shades." He fell down, a stony man beside the stone canoe. The place where all this happened is called to this day "Te Vao rakau o Rata," "The Forest of Rata's Canoe."

And there are stories that tell more about Apa-kura; in these stories she did not go down to the shades with Vaea, her husband. A youth came in from the sea who was Tu-whaka-raro, the son of Rata. He took Apa-kura for his wife, and their son was Whaka-tau, who for a long time lived under the sea, and flew kites, and knew magic. This was

the Whaka-tau who, when Hina came for him, went to make war for Tini-rau, that king having sent his wife to bring him a warrior who would be able to destroy the house that was called Te Tihi-o-Manono.

How Hina Voyaged to the Island of the King of the Fishes.



IN the land of Nuku-tere there lived a maiden whose name was Hina; her father was Vai-to-rina and her mother was Nae-twa, and she had a brother whose name was Ru-pe. Hina's parents possessed the greatest treasure in all the land: this treasure was made up of ornaments and apparel—bracelets and necklaces, a beautiful breast-ornament, and a helmet that was made of the brightest and most brilliant feathers.

Every day, before they left the house to go fishing, Hina's parents would leave the treasure in her charge; she would have to take the ornaments and apparel outside so that the sun and the air might be upon them. And while they were outside Hina would have to keep careful watch over them; she would have to take them within the house if dark clouds came over the sky. For there was a thief named Nana who wanted to steal the ornaments and apparel that Hina's parents possessed—the necklaces and the bracelets, the beautiful breast-ornament and the brilliant feather-helmet—Nana the Thief wanted to steal them, but he could only steal at night or when the sun was hidden.

One day, when the treasures were left in Hina's care, the sun shone brightly, and there was not a cloud to be seen. She took them outside, and she spread the bracelets and the necklaces, the breast-ornament and the feather-helmet upon a piece of tapa, and she stood near to watch them. Then, although it was clear and bright in the day, the thief Nana came along hoping for a chance to steal the treasure. He saw the beautiful things that Hina had laid out, and a desire to possess them came over him. He hid in the bushes to watch Hina and to watch the things she guarded.

He made incantations; his incantations were so powerful that the clouds gathered around the sun and darkness came on before Hina could take up the treasure and bring it into the house. She went and stood in the midst of the beautiful things; as she did so she saw a man before her; she did not know that this man was Nana the Thief, whom her parents had warned her against.

He spoke to her, saying that she who had such a treasure to guard must be high above anyone else in the land of Nuku-tere. He praised the bracelets and the necklaces, and the breast-ornament and the beautiful feather-helmet. "Ah, if you, Princess, could see me with such things on," he said, "how much you would admire me!" Hina thought that this man was handsome, and she thought that it would be wonderful to see him with the helmet of

brilliant feathers on his head, with the necklaces and bracelets upon him. But she felt that the ornaments and the apparel were in danger while they were outside the house in this darkness. Nana the Thief knew what she was thinking of, and he said, "Only let me stand inside your house with the ornaments and the helmet upon me; only let me stand there for a little while, for I would be admired by you, Princess."

She gathered up the ornaments and the apparel and she brought them into the house. And she let Nana come in, too. He begged again to put on the ornaments and the apparel so that she might see how fine he was, and admire him. She closed the door of her house, and she stood guarding it. Nana put the bracelets on his arms; Hina never knew how fine the bracelets were until she saw them upon him. He put the necklaces around his neck; they looked wonderful there. He hung the breast-ornament upon him. Then he put the great helmet of red and black feathers upon his head; she was glad then that she had let him put on all the things out of her parents' treasure; he looked finer than anyone she had ever seen.

And then Nana began to dance; he danced all around the house; Hina thought that he danced so that she might admire him, and she was fascinated by all his movements. But Nana the Thief was dancing here and there so that he might search the walls of the house for some hole or crevice by which he

might get out with all the ornaments upon him. He danced up and down while Hina watched him.

Now the parents of Hina had seen the darkness come on; they were only a little way from their house then; a fear came over them lest Nana should come around in this darkness. So they hurried back. But Nana at this time was within the house.

He danced around, searching for a hole or a crevice while Hina watched him, fascinated by him. At last he espied a little hole at the end of the house. It was a very little hole, just a few inches wide. By an incantation he made the hole wide and wider still. He dashed through it and went out of the house with all the ornaments and apparel on him.

Hina fell weeping before the door. It was then that her parents came in. They lifted her up and they asked her why she wept. "I weep," said Hina, "because all is gone—all the treasure that you left me to guard." "Are the bracelets and the necklaces gone?" her mother cried. "They are gone," Hina said. "And where is my feather-helmet?" her father cried. "It is gone," Hina said.

Then her mother fetched in branches of the coconut tree and with them she beat Hina. Her father beat her until her brother Ru-pe came in, and took the branch from his father's hand and saved her. And when she was free of all this beating Hina stood up, and into her mind as if someone had spoken it to her came the words, "Go, Hina, go

Hina and the King of the Fishes

to Motu-tapu, to the Island of the King of the Fishes."

She ran out of the house and she went down to the beach. She cried out to the first of the fishes that came near:

"Come, bear me away on thy back:
Come, bear me away, away,
To Tini-rau, King of the Fishes,
With him to live and to die."

The little fish came over and touched her feet. But when she went upon its back the fish turned over and left Hina in the shallow water. And she was so angry at the wetting she was given that she struck the little fish, the avini, making the marks upon it that are there to this day.

Then she saw a larger fish, the pao, and she called to it, saying:

"Come, bear me away on thy back:
Come, bear me away, away,
To Tini-rau, King of the Fishes,
With him to live and to die."

The pao came over and touched her feet. Hina mounted upon its back to make the voyage to Motu-tapu, the Sacred Island. But the pao let her fall into the shallow water. Then Hina struck it in her

anger, making the blue marks that are upon the pao to this day.*

Outside the reef she saw a great shark. She called to it, saying:

“Come, bear me away on thy back:
Come, bear me away, away,
To Tini-rau, King of the Fishes,
With him to live and to die.”

The shark came to her, and Hina, carrying two coco-nuts in her hands, mounted on its back. The shark took her through the ocean. When she got thirsty she called upon it, and the shark raised a fin on its back, and with that fin Hina pierced the eye of one of her coco-nuts, and drank the milk of it.

As they went through the Ocean, Hina became hungry; she asked the shark to help her to break the hard shell of her second coco-nut. She struck the coco-nut on its forehead. But the shark, hurt by the blow, dived down, leaving Hina in the water. And from that day to this there is a bump on the shark's forehead; in the Islands they call it “Hina's bump.”

But he let her on his back again and they went on. Hina saw eight sharks coming towards them to devour her. She cried out to her own shark, “How may we pass these devouring sharks?” Her own

* The pao and the ulua fish are associated with the parents and the brother of Hina-ai-malama in the Hawaiian tradition.

shark said to her, "Say to them all, 'Get away, get away, or you will be torn to pieces by Te-kea, the King of all the Sharks.' " Then Hina knew that the shark that carried her was Te-kea the Great.

The eight sharks came near. Hina cried out, "Get away, get away, or you will be torn to pieces by Te-kea, the King of all the Sharks." When she said these words the eight sharks dashed off. Ten more sharks approached them as they came near the Island. But when Hina cried out, "Get away, get away, or you will be torn to pieces by Te-kea, the King of all the Sharks," they, too, dashed off.

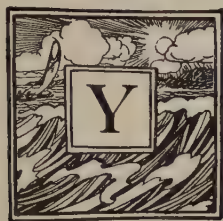
And so Hina was brought to Motu-tapu, the Sacred Island. Everywhere around the Island there were ponds filled with fish. But no sign of an owner was to be seen. As Hina went on she came to where a drum was left. She beat softly on the drum to see if one would come to her. The King of the Fishes was away from his Island; but he heard the sound Hina made by beating on his drum, and he hurried back.

Seeing him come Hina hid herself. But Tini-rau found her, and he brought her to his house. There she became his cherished wife. He told her that it was he who had, by magic, filled her with the thought of going to him, and who had sent the King of all the Sharks to bring her to his Island.

One day, when she was walking on Motu-tapu, the Sacred Island, she saw a little bird come flying

towards her. It lighted in the bushes. The bird spoke to her; it had been sent by her brother Ru-pe to find her. Then Ru-pe himself came. He took Hina, with her children Koro and Ature, back to visit her parents. The King of the Fishes gave a wonderful canoe to take them there and to bring them back. Hina's parents made a feast for her; they forgot the treasure that she had let be stolen from them, and she forgot the beating they had given her. In a while she returned to Motu-tapu, the Sacred Island, and she lived on with her husband Tini-rau, the King of the Fishes.

The Little People of Ao-tea-roa.



YOU tell me that it was not the birds, that it was not the gods that made the canoe for your Laka, that it was the Mēnehune, the Little People who work only in the night-time. We have stories in Ao-tea-roa about the Little People; I will tell you two of them.

Te-Kanawa was the name of one of our chiefs who met with the Little People. He had gone hunting birds. The night came down, and he and his attendants went to sleep under a tree—a great tree that had immense upraised roots. They lighted a fire before them, and they went to sleep between the roots of the tree.

In the dark night they heard loud voices—the voices of a company of people coming towards them. Te-Kanawa was astonished to hear the voices and to hear people coming that way, for they were in a forest that was on the top of a mountain—a forest that no people went into in the day, and now it was night-time.

The voices grew louder and louder and the people came near. And then, by the light of the fire Te-Kanawa saw the people—men and women as high as our middles, but broad and strongly made.

They saw the lighted fire, and they came near to it. They saw the men lying between the upraised roots of the tree. They came, and they peered over the roots at Te-Kanawa and his companions. Whenever the fire blazed up the Little People ran off and hid themselves behind logs and stumps of trees. And when the fire sank down again they came and looked over the upraised roots at the men lying there. As they came near they chanted:

“Where have you been, where have you been?
Climbing over the mountain Tirani,
To look on the handsome Chief.”

Again and again they came back and peered over the roots at Te-Kanawa and his companions.

The Chief's men were filled with fear; there they were being looked over and over from between the roots by the Little People. Te-Kanawa did not know what to do to make them go away from where his men were lying. He thought that if he handed out to them all the ornaments he had they would be pleased and go away.

He had a beautiful little figure that was carved out of green stone. He took it off his finger. He had a necklace that was made of whale-tooth ivory. He took it from around his neck. And he thought that he would not touch the hands of the Little People while giving them the ornaments, so he put the little



"They came, and they peered over the roots at Te-Kanawa and his companions."

The Little People of Aotearoa

green figure and the necklace of whale-tooth ivory on a stick that he placed in the ground. By the light of the fire, then, he fastened the ornaments on an upright stick.

And the Little People, when they saw the ornaments hanging there, took up their song again:

“Where have you been, where have you been?
Climbing over the mountain Tirani,
To look at the handsome Chief.”

They came to where the ornaments were, to where the ivory necklace and the little figure of green stone were hanging from the upright stick in the firelight. They drew away the shadows of the two ornaments; they took away their shadows only; they played with the shadows of the necklace and the little figure as if they were the real ornaments.

Then the Little People went away. They went through the trees and down the mountain-side, and as they went they kept chanting:

“Where have you been, where have you been?
Climbing over the mountain Tirani,
To visit the handsome Chief.”

They left the green stone figure and the whale-tooth ivory necklace hanging from the stick, for they were perfectly satisfied with the shadows that they

had taken. In the morning Te-Kanawa and his men went down the mountain-side without waiting to hunt any more birds.

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There was a time when a man named Kahu-kura went on a journey towards a certain place that he had always longed to see. His way was along a beach. He came to a place where people had been fishing: what had been cleaned from the fish was all lying around.

Kahu-kura said to himself, "There must be plenty of fish amongst the people of this place, for these are signs that they have had a great catch." But as he said that he knew that it could not have been the people of the district who had been fishing there: whoever had been fishing had not come in the morning nor in the clear daylight, but at night. And Kahu-kura saw by the trails around that they were little people who had been there.

"Oh," he said to himself, "the people who have been fishing here are the Little People that come out only at night. Perhaps if I came and watched them when they come again to this place I might learn something that I could make use of."

So, at night, Kahu-kura came back to the place. The Little People were all gathered there. As Kahu-kura came he heard them call out: "The net,

the net! Bring the net this way!" The words puzzled Kahu-kura, for he did not know what a net was; up to that time there were no nets used anywhere in the Islands of the Great Ocean. He watched to see what sort of a thing a net might be. He saw a thing that he could look through being brought out; he saw them take it into the water. And then he heard them all cry out, "Drop the net in the sea at Rania-o-whia, and haul it in at Mamaku."

So they dropped the net, singing at their work, for the Little People seemed to be in great heart as they worked. Kahu-kura managed to mix with them, and when the net was being hauled in, he, too, pulled at the ropes. As the net came close some of the Little People shouted out, "Go into the sea, some of you, in front of the rocks, lest the net should be entangled in that rugged rock there." Some of them went out into the water, but the main body—and Kahu-kura stayed with these—kept hauling at the net.

At the peep of dawn the net was being landed, full of fish, and the Little People ran here and there, picking the fish up off the sand and hauling the net up on the beach. They did not do with their catch what we do—divide it into separate loads for each fisherman—no, they ran here and there, each picking up what fish he liked best. As they picked them up they strung the fish on a cord, chanting out:

“Make haste, make haste;
Run here, run there;
We must finish all, all,
Before the sun ’s up.”

Now Kahu-kura had a string to put his fish on. He put a knot at the end of it and he strung the fish on through their gills. But when he lifted the string the fish slipped past and fell down on the sand. The Little People all ran to help him; they gathered up the fish and they put the knot on the string for him.

When they did that for him Kahu-kura thought of a plan to delay the Little People and keep them from going, so that he might have a chance of finding out something about this strange thing, the net, by which they were able to catch more fish than could be caught with lines. He let his fish slip over the knot again. Again the Little People ran to help him to gather them up and to tie the knot on the string for him. He let the fish slip off again, and again they helped him.

As they were helping him for the third time the sun came up; in the light of the day the Little People saw that Kahu-kura was not one of them. They fell into great confusion. Then, as the sun rose higher they ran off, carrying as much of the fish as they had gathered up, and leaving the net on the beach still half full of fish.

Kahu-kura took up the net and examined it. The

net the Little People used was made of rushes plaited together. It was then that Kahu-kura learned the stitch for net-making. And he was the first in the Islands to learn how to make a net. From the pattern that he had he taught the people to make nets. And from that day to this the people of the Islands of the Great Engulfing Ocean have nets for catching fish.

III.

The Princess of Pali-uli.

The Princess of Pali-uli.

I. The House Thatched with Golden Feathers.



THE story says that beyond the forest that was between Puna and Hilo Laie and her grandmother Waka found Pali-uli, the place appointed by the gods for them to dwell in—Pali-uli, the place that the gods have since hidden from men. And there they found a house ready for them—the house that was thatched all over with the yellow feathers of the o-o bird. In that house and in that place Laie grew from childhood to girlhood. Her grandmother, who knew some magic already, grew to know more and more magic. A great Mo'o guarded the house they dwelt in, and a rainbow made an arch above their dwelling all the days of the year.

Before they came to that place they had been living on another island. Laie, who was a child then, wakened up and said, "I have had a dream, and in my dream I was told that you were to take me away and bring me to another island where there is a place called Pali-uli that is appointed for us to dwell in." When Waka heard Laie say this she made ready to leave the place they were then living in. They rose at dawn, and they went to the beach; there they saw a man who was making ready to sail

across the water. The grandmother said, "Will you let us get into the canoe with you and go to the Island that you are going to?" The man said, "How can I take you with me when I have no mate to help me to paddle so many people?"

Her grandmother had put a covering across little Laie's face so that her beauty might not be seen and talked about. Laie now took away the covering. And when the man saw her beauty he sprang to his feet, for he wanted to spread the news through the Island that a great beauty was on Molokai. He said to Laie and to her grandmother: "Do not go yet. Behold my house! Everything within it and without it is yours. Stay in the house until I return." And then he said, "I have to search for a mate to paddle with me."

Said Laie's grandmother, "If that is the reason for your going, do not think of it. We will help you to paddle."

The man said, "You are of such high rank that I could not permit you to paddle." He rose and he went from them. But it was not to search for a mate that he went: he went to let all upon the island know that he had seen a maiden who was more beautiful than any they had ever seen.

He came to where there was a crowd of people. He shouted out to them. He held up the border of his garment as he went amongst the throng. All who

looked upon him declared that his face was full of joy and gladness.

The Chief who was there said to him, "What is the news that you proclaim with such a glad face?" The man said: "In the early morning, while I was fixing my canoe, a woman came to me with a young maiden beside her. I could not see the maiden's face for a while. But while we were talking she let the covering come away from her face. And behold! I saw a girl of such beauty that none of the daughters of the Chiefs of Hawaii can come near to her."

When the Chief of the Island of Molokai heard this, he said to the man, "If this girl is as beautiful as my daughter, she is beautiful indeed." The man begged the Chief to let him look upon his daughter. Then when the girl was shown him he said, "Your daughter must have four points more of beauty before she can be compared with the maiden I have looked upon."

The Chief said, "She must be beautiful indeed if she is so much more beautiful than this girl." The man said, "She is beautiful indeed, and of my judgment of beauty I can speak with surety."

He went away and went on through the Island. And to everyone he met, and in every gathering he went into, he spoke of the beauty of young Laie. He was long away from his house and his canoe. And while he was going through the island Laie and her grandmother found another canoe, and in this

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canoe they crossed the water and came to the Island of Hawaii. And beyond the forest that was between Puna and Hilo they found Pali-uli, the place appointed by the gods for them to dwell in.

A Prince whose name was Ai-wohi heard the canoeman speak of the beauty of young Laie. He was of Kauai, and he brought the canoeman with him to that Island. He kept him there, and he even made him his Councillor. They often consulted together, the Prince and his Councillor; the people thought they were talking about the affairs of the island, but really they talked of nothing except the maiden Laie.

And as soon as the rough season was over and the good season had begun they crossed the sea to search the other islands for Laie the Beautiful. The Prince ordered the sailing-masters to make ready his great double canoe, and he put the best paddlers aboard it. Then he ordered the steersmen and the soothsayers to observe the look of the clouds and the look of the ocean at the going-down of the sun, so that they might know if the signs were favorable for a good journey.

The signs were favorable. Then in the dawn, at the rising of the Canoe-guiding star, the Prince went aboard with his Councillor and his sixteen paddlers and his two steersmen. They set sail in the double canoe, and after visiting other islands they came at last to the Island of Hawaii.

Now on the Island of Hawaii there was a sage who had come there from Ai-wohi's country; this sage had been following the signs in the sky that showed where one beloved by the gods had a dwelling. The sage knew Ai-wohi's canoe; as it came near he went down to the shore and he began praying for the Prince. Ai-wohi knew him, and he saluted him. And when the sage knew that his Prince was searching for Laie the Beautiful he pointed to the rainbow, and he said:

"See where the rainbow arches! Laie the Beautiful is there, the one whom you are seeking. It is her sign in the sky that I have been following."

Said Ai-wohi: "Let us wait here until the raininess clears off and see if the rainbow stays."

They anchored the canoe, and they stayed there waiting for the raininess to go. After three days the raininess went. The whole country lay bare as Ai-wohi awoke one morning, but still he saw the rainbow arching where he had seen it before. Long the Prince waited until the sun came. Still the rainbow stayed. He roused up the sage, and he said to him, "You are right, and I know now that this rainbow is a sign that the gods have put there." The sage said, "The maiden you seek is in Pali-uli, and the rainbow arches above where she dwells."

The Prince took men with him, and took his Councillor, and they brought with them the splendid feather cloak that was his. They went on their way

to Pali-uli. They went through forests and through thickets of tangled brush, and they went up the side of a high mountain. A cock crew. A man said, "We are nearly out now." A second cock crew. Another man said: "We are out now. There is the Princess's grandmother calling her chickens together." The Prince said, "Give me the feather cloak, so that I may have one splendid thing in my hands when I meet the Princess of Pali-uli."

They gave him the cloak that was made from the golden feathers of the o-o bird—the most beautiful cloak that anyone had ever worn. Then they went on until they came before the house where the Princess lived with her grandmother.

But when he saw the house, the Prince who had come so far became doubtful about his ever being able to win the Princess of Pali-uli. For, behold! Her house was thatched all over with the golden feathers of the o-o bird. Then said the Prince to his followers: "I had thought that the woman I came for was beautiful indeed, but yet a woman after all. But look at what is before us! The house that she lives in is beyond all other houses that the eyes of men have ever seen, and she who lives within it must be beyond all other women. Let us return without making ourselves known." Then the Prince and his followers went back through the tangled forest.

As his Councillor went back with him he knew that there was something in the Prince that was not

worthy, and he was grieved that it was to Ai-wohi that he had spoken of Laie the Beautiful. They went into the canoe and they went back over the sea. But Ai-wohi did not tell his Councillor why he was returning, nor what he intended to do when he got back into his own land.

II. The Five Mai-le Sisters.

Now Ai-wohi had five sisters all younger than himself; they were named after the Mai-le vine that grows in the forests of Hawaii. The first was named Mai-le-hai-wale. The second was named Mai-le-kaluhea. The third was named Mai-le-lau-li'i. The fourth was named Mai-le-pa-kaha. The fifth and youngest was named Ka-hala-o-mapuana. It was in the power of each of the sisters to give herself the fragrance of the vine.

The Prince spoke to his sisters: "When I went from my own land I did not tell you my reason for going; I did not even tell you the place I was going to; now I tell it to you in secret, my sisters, and I tell it to you alone."

Then each of the Mai-le sisters said, "Tell us, O brother."

"I went to fetch Laie the Beautiful to be my wife," he said. "When I went to the place where she abides I did not get sight of her face; I did not see Laie, but my eyes beheld her house, and it was

thatched all over with the golden feathers of the o-o bird. Seeing this magnificence, I thought it would be impossible to win her for my wife. And then I thought of you, my sisters. Our father and our mother and our brother dwell in the Shining Heavens and they have the power of the gods. We have not such power, but I, your brother, have less of it than you have. I came back that I might bring you with me to Pali-uli to help me to win the Princess whom the gods favor. At dawn let us go into the canoe and make the journey."

When his sisters heard him say this they were pleased that he had asked them to help him. They made ready to go with him to Pali-uli.

And the next day, at dawn, the Prince picked out fresh paddlers, and when all was ready for sailing he took his sisters, with the very littlest sister of all, Ka-hala-o-mapuana, and they set off for the Island on which was Pali-uli.

They came to the Island, and the Prince told the steersmen and the paddlers to wait for his return. Then he said to his sisters, "There is Pali-uli, and now let us try if you can win Laie the Beautiful for your brother."

III. The Five Who Were Left Behind.

THE first of the sisters who went up to the house that was thatched all over with the feathers of the

o-o bird was Mai-le-hai-wale, the eldest of the five. She went up to the door of the Princess's house. It was night then, and all within the house were sleeping.

Fragrance came to Laie in her sleep. She started up. "O Waka, O my grandmother!" she cried out.

"Why do you waken me in the middle of the night?" her grandmother said.

"A fragrance has come in from the night, a strange fragrance, a cool fragrance, a fragrance that goes to my heart. I will open the door to what is there."

"The fragrance is from a girl named Mai-le-hai-wale," said her grandmother. "She has come here to get you for a wife for her brother Ai-wohi."

"I will not marry him; I will live in Pali-uli alone," said the Princess.

Mai-le-hai-wale heard what was said; she went back to her brother. He said, "If the first-born has failed, the others, no doubt, will be worthless." Then the second sister, Mai-le-ka-luhea came to him. She begged her brother to let her try to win the Princess for him.

She, the second one, went to the house. She stood at the door. The Princess wakened, feeling that fragrance. "O Waka, O my grandmother!" she cried out.

"Why do you break my sleep again in the middle of the night?"

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"Here is a fragrance, a fragrance stranger than the fragrance before, a fragrance that goes to my heart."

"It is Mai-le-ka-luheā. She has come to try to win you for her brother."

"I will not open the door to her; I will not wed her brother; I will live alone in Pali-uli," the Princess said.

Then Mai-le-ka-luheā went back to her brother. "I have failed to come to the Princess," she said. "Two of us have failed, but three remain to you."

"And I," said the third sister, "will go to the house and try to win the Princess for you, my brother."

So to the house that was thatched all over with the feathers of the o-o bird Mai-le-lau-li'i went. She stood outside the door, and the fragrance went within the house. Again the Princess awakened. "O Waka, O my grandmother!" she said.

"Why do you awaken me?" said her grandmother.

"Here is a fragrance, a fragrance from a strange forest; here is a fragrance that lies around my heart."

"It is only Mai-le-lau-li'i come to try to win you for her brother," Waka said.

"I will not wed him, but will live here alone in Pali-uli."

Then Mai-le-lau-li'i went back to her brother. She was sorrowful because she had not been able to win

The Princess of Pali-uli

to the Princess. Ai-wohi was angry with his sisters now; he spoke to them harshly, And then, without waiting for her brother's permission, the fourth sister, Mai-le-pa-kaha, went and stood at the door of Laie's house.

"What is this?" said the Princess when she wakened up. "This is a strange fragrance, a pleasant fragrance, a fragrance that I should like to keep around my heart."

"It is Mai-le-pa-kaha come to try to win you for her brother," said her grandmother.

"I will not wed him; she may go away," said the Princess.

When Mai-le-pa-kaha went back to him, her brother said: "Ye have been useless to me; ye have brought refusals on me that have shamed me. Stay in the jungle here, for I will not bring you back with me."

Then the four sisters began to lament. But the littlest of the sisters, young Ka-hala-o-mapuana said. "Had we known that you were bringing us to leave us in this place we never should have come with you. And now you are going away from us without giving me, the youngest sister, the chance of winning Laie the Beautiful for you. I might have won to her, my brother."

"Four refusals are enough without having a fifth one," said the unworthy Prince. "But as for you, my youngest sister, you shall come back with me."

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"I will not go," said the littlest of the sisters. "I will not go with you unless we all go back to our own land together."

Then said Ai-wohi to his youngest sister: "Stay then with your sisters. All of you have been useless to me, and now you may all go wherever you wish. But I will not bring you back with me."

Ai-wohi departed, going down the side of the mountain to the place where his canoe was, and leaving his sisters there in the forest. He left them although Ka-hala-o-mapuana, the littlest of his sisters, lifted up her voice and sang to him:

"Our brother and our lord,
Highest and closest!
Where are you, oh, where?
You and we, here and there—
You, the wayfarer,
We, the followers
Along the cliffs, swimming around the steeps.
No longer are we beloved.
Do you no longer love us,
The comrades who followed you over the Ocean,
Over the great waves, the little waves,
Over the long waves, the short waves,
Over the long-backed waves of the Ocean;
Comrades who followed you inland,
Far through the jungle?
Oh, turn, turn back!

Oh, turn back and have pity!
Listen to my pleading,
 Me, the littlest of your sisters!
Why will you leave us forsaken
In this desolation?
You were the one who came first—
You opened the way for us,
And we followed after you.
We are your little sisters.
 Then forsake your anger,
The wrath, the loveless heart,
Give a kiss to your little ones!
Fare you well!"

But Ai-wohi would not turn back for her singing.
He went down the mountain. He came to where his
canoe was, and he sailed back across the water.

*IV. How the Littlest of the Five Sisters Won to
the Princess.*

THE five Mai-le sisters, abandoned by their brother,
lived in the forest around Pali-uli, eating berries
and living in hollow trees; at night they used to light
fires and sit around them, singing to each other. All
day one or another of them watched for sight of the
Princess, but none of them ever saw her come out
of her house.

One day her elder sisters said to Ka-hala-o-ma-
puana, the littlest of the sisters: "All of us have

tried to come to the Princess, to see her and to speak to her, except you, our youngest sister. It is for you now to think of some way of coming to her, so that we may have her protection—we who are now forsaken in this wilderness.”

When this was said to her the littlest sister took the wide leaf of the ti plant, and she made a trumpet out of the leaf, and that night as she sat by the fire with her sisters she blew upon the trumpet, making merry sounds. She played, and the Princess in her house that was covered with the feathers of the o-o bird heard the music. She called to her hunchbacked attendant, and she bade her go and find out who was playing this new and strange music.

The hunchbacked attendant went out. When she came back she said to the Princess: “I went to where fires were lighted, and I saw girls around the fires—five girls, each as beautiful as any girl I ever saw. I watched them without being seen myself. One, the littlest girl, made the music, playing on an instrument of leaf with her mouth.” The Princess said, “Go and bring the littlest girl to me, that she may amuse me by playing on that instrument.”

So the hunchbacked attendant went again to where the fires were lighted, and she showed herself to the girls. “I have come to take the littlest girl to visit the Princess,” she said, “for this the Princess has commanded.”

Then Ka-hala-o-mapuana stood up and she went

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with the attendant; she took with her the ti-leaf trumpet, and she said good-bye to her sisters, leaving them by the fires.

And so the littlest sister came before the house that was thatched all over with the feathers of the o-o bird, the house that had not been opened to her sisters or to her brother. The door was opened for her, and she went within. And there she saw Laie the Beautiful. She was resting upon the wings of birds. Two scarlet i'iwi birds were perched upon the shoulders of the Princess; they shook the dew from the red lehua-blossoms upon her head. That sight was so marvellous to her that little Ka-hala-o-mapuana fell to the ground with a heart all shaken.

Then the Princess's attendant raised her up. But the girl said, "Permit me to return to my sisters, for the nature of your mistress is so marvellous that I am made to tremble with fear before her." The attendant said: "Have no fear. Go to the Princess as she has commanded you."

The Princess had heard their low voices; now she called to the attendant to bring Ka-hala-o-mapuana to her. Then the girl came within the house and stood before Laie the Beautiful.

Said Laie, looking at what the girl held in her hand, "Is this the instrument that I heard sounded?"

"Yes, Princess," said the girl, "and the instrument is mine."

Then said Laie, "Play upon it, so that I may hear

the merry sounds again." Ka-hala-o-mapuana put the ti-leaf trumpet to her mouth and played upon it, and Laie was delighted with the music that she made. The Princess had never heard an instrument of that kind sounded before, and she had Ka-hala-o-mapuana play again and again for her. She tried to play on it herself, but she was not able to make any sound come from the leaf. Then she said, "Let us two be friends; you shall live here in my house and make music for me."

Then said the littlest of the Mai-le sisters: "I am happy that you should ask me to play to you. But I have sisters, and they have already been forsaken, and I cannot forsake them."

Laie asked her how she had come to that place with her sisters, and Ka-hala-o-mapuana told her of how they had been brought there by their brother, and told her all that had happened. She told her, too, the names of her four sisters, and Laie knew that they were the girls who had come to the door of her house, and whose fragrance had come to her. Their brother was now gone from the place, and she thought she might let the girls stay for the sake of the merry music that the littlest of them made. She would have a house built for them, she said, and she would give the five girls her protection. Then, in great joy, the littlest of the Mai-le sisters went back to where her sisters were seated around the fires.

She told them that the Princess had commanded

them all to appear before her. They, too, rejoiced. They left the hollow trees where they had been living the lives of the forsaken, and went to the Princess's house.

When the attendant opened the door and when the four girls saw Laie the Beautiful resting on the wings of birds with the scarlet birds shaking the dew from the lehua-blossoms upon her head, their hearts trembled because of the marvel of that sight, and they fell upon the ground. Ka-hala-o-mapuana went towards the Princess. Then Laie spoke to them kindly, and when they came and stood near her, she said:

"I have heard that you are all sisters, and so I would have you live together in one house; and whatever one says, that the other shall do." To this the five girls agreed, and the youngest sister said:

"Princess, we are happy that you have received us, and all five of us will become a guard for your house." The Princess agreed to let this be, and she made the Mai-le sisters guards over the whole of Pali-uli. No one might come to the Princess unless he or she was brought to her by the Mai-le sisters.

Thus the five sisters dwelt in Pali-uli, and all the time they were there it seemed to them that every day was happier for them than the day that had passed. Not for an hour did they ever weary of life. Food was brought to them, but they never looked on the person who had made it ready. Birds fetched

what they ate to them, and cleared away all that was left over. Pali-uli became for the sisters a land beloved; they watched over the Princess and guarded the house that was thatched all over with the feathers of the o-o bird—the house that the rainbow arched above, and that had the strange Mo'o to guard it. And now their only fear was that their brother would come back and try once more to gain the Princess, Laie the Beautiful.

V. Ai-wohi Returns to Pali-uli.

As for Ai-wohi, the unworthy Prince, he went sailing over the water to his own country. But he did not reach his own country on that voyage; he was drawn to another Island by a woman whom he saw seated upon a cliff.

It was one of his steersmen who saw the woman first. The man called out and spoke about her beauty, and when Ai-wohi looked he saw that the woman was beautiful indeed. He asked who she was, and the steersmen told him that she was the Woman of the Mountain, and that her name was Poli-ahu, Cloak of Cold.

So Ai-wohi had the canoe go to where she was. When they came near she rose up in her beautiful cloak and spoke to them. "O Poli-ahu, Princess of the cliff and mistress of the coast," said Ai-wohi, "we are well met indeed."

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"I am not the mistress of the coast," said the fair woman to him. "I am come from the summit of the mountain. Look! it is clothed in a white garment like the one I wear."

They talked together, and Ai-wohi thought that if he could win this fair woman to be his bride he might be able to forget about Laie the Beautiful. He asked her to be his betrothed, and she consented. He knelt before her and he gave her the beautiful feather cape that he had brought for the Princess of Pali-uli. She threw over him the cloak that she wore, her cloak of dazzling whiteness. She promised, too, that she would come to the house that he would be in.

To that house she came. All wondered to see that strange white woman there. But all who had met for sport and dancing shivered when the Woman of the Mountain came amongst them, for the cold came with her. Ai-wohi led her back, and up to her mountain summit, and there he nearly died of the cold. He came back to where his companions were, and his heart was the more filled with longing for Laie, the Princess who lived in the house that was thatched all over with the feathers of the o-o bird, the house that the rainbow arched above.

Then one came to him who spoke of the beauty of the Princess, and who told him of the five young girls who guarded Pali-uli. When Ai-wohi heard of these guards he said to himself: "These are my sisters. How lucky it is that I left them behind! Every-

thing in Pali-uli is now in their charge. They will not prevent my going into the Princess's house." Then he went into his canoe, and with his companions he went back to Pali-uli for the third time.

He went for a monstrous dog that he owned—Ka-la-hu-moku, the devouring dog from Tahiti. No man or company of men could face this dog. Ai-wohi thought that even if his sisters did not let him go into the Princess's house his monstrous dog would overcome them and leave Pali-uli without guards, so that he could force Laie the Beautiful to come with him. When he thought of all this he did not know of the great creature that guarded Pali-uli—the great Mo'o that was named Kiha-nui-lulu-moku.

He left his monstrous dog in a cave near where he landed, and once again he climbed up to Pali-uli. He thought he would come to the Princess without his sisters holding him back. He went on until he came to the first of the Princess's guardians.

This was Mai-le-hai-wale. She knew him, and she wept when she saw him, remembering how loving she had been to him in their parents' house, and remembering how he had forsaken her and her sisters in this strange place. She said: "You have no right to come up here; I am the outpost of the Princess's guards, and it is my business to drive all back who come up here; turn back then, turn back without delay."

But Ai-wohi did not turn back. He spoke to Mai-le-hai-wale, and he won past her, and he went on. And then he came to the second of the Princess's guards, to Mai-le-ka-luheā, who was now before him.

Said Mai-le-ka-luheā, knowing her brother: "How is this! You abandoned us, and now you come here again. But now we are the Princess's guards, and we cannot let you go past."

Said Ai-wohi, "I am here only to look at the Princess's house." Then he made Mai-le-ka-luheā remember the love that she had had for him, and he won past the place she guarded, and he went on.

And then he came to the third guard, to Mai-le-lau-li'i. Her, too, Ai-wohi persuaded, and she let him pass. And then he came to the fourth guardian, to Mai-le-pa-kaha, and here he made weep by speaking to her about their life together in their parents' house. He went past her, and he came in sight of the house that was thatched all over with the feathers of the o-o bird.

And there he came upon the littlest of his sisters, upon Ka-hala-o-mapuana, who was on guard before the house. When she saw her brother she became very angry, and she cried out: "Hasten back! You have no business here. If you do not go back, I will call on the birds of Pali-uli, and they will pick the flesh off your bones." He spoke to her then, calling her the youngest and dearest of his sisters. But still

she cried out: "Return at once, delay not your going. We now protect the Princess who protected us when you abandoned us." Ai-wohi knew that he could not move this guard nor win past her. He swore vengeance against her, but she called to the birds of Pali-uli, and they flew towards him and made a cloud about his head. Then Ai-wohi went back once more from Pali-uli.

VI. How Ai-wohi Cheated the Princess

HE brought out of the cave the monstrous dog from Tahiti—the dog Ka-la-hu-moku—and he bade him go and destroy his five sisters and destroy all the guardians of Pali-uli, and carry off Laie the Beautiful and bring her to him in the cave. The monstrous dog bounded off to do as his master bade him. And Ai-wohi sent too his two bird-messengers, Snipe and Turnstone, to bring back word to him about how the dog fared.

Now the youngest of the five Mai-le sisters began to fear for what her brother might do, and she went to the great Mo'o that guarded Pali-uli—to the great Mo'o that was terrible when awake, but that slept nearly all the time. She wakened up the Mo'o, and she said to him: "O Kiha-nui-lulu-moku, O our guardian! Sleep no more, but guard us and guard Pali-uli. Guard us from this lawless man, this mischief-maker, this rogue from the sea who is my

brother! Guard us, O great Mo'o." Then the Mo'o wakened up in every bit of his dragon-length, and prepared to guard Pali-uli.

It was just then that Ai-wohi's bird-messengers came in advance of the great dog from Tahiti. They heard a humming in the thickets. They did not know what this humming was, but it was the tongue of the great Mo'o going here and going there. They did not see the great Mo'o. But as they flew on they knew that there was something above them. It was the upper jaw of the great Mo'o, for his mouth was now open and one part of it touched the ground and one part of it was high above where they flew. The birds were nearly caught between the great Mo'o's jaws. They flew out in time to save themselves. Then they flew high in the air, and they saw below them the great guardian of Pali-uli. They knew that it was only by the quickness of their flight that they had escaped.

Then they saw Ka-la-hu-moku, the monstrous dog from Tahiti, racing towards Pali-uli. As the dog came near, the Mo'o sniffed, and with that sniff he nearly drew the birds down through the air. The great dog came along, and he was faced by the great Mo'o. The dog showed his rows of teeth. But with one snap of his jaws the Mo'o took off an ear and took off the tail of the dog. The howl that came from Ka-la-hu-moku was heard down in the cave where

Ai-wohi stayed. Then the dog turned and went from Pali-uli.

And when Ai-wohi saw his monstrous dog all disfigured he hardened his heart and he swore he would not go from Pali-uli until he had his revenge for this defeat. He bade his bird-messengers stay around Pali-uli and tell him of all that was happening there.

And in a day Ai-wohi's bird-messengers heard Waka, Laie's grandmother, speak to her. What the bird-messengers heard her say, that they brought straight to Ai-wohi.

Waka said to her granddaughter: "The time has come when you are to be given to the husband that I have chosen for you. To-morrow he will come. The birds will carry you on their wings down to the beach. I will cause a mist to come down, a mist that will hide you from all the people there. And you will take your surf-board and ride on the crested waves. When the mist clears you will see one near you. He is the man who will be your husband. Go on your board with him back to the shore. You will give him a kiss there, and because you have never given a kiss to any other man he, the Prince whom I have sent for, will take you as his wife. But if you had given a kiss to another man, he would never take you. Make ready, then, to meet him to-morrow."

His bird-messengers told all this to Ai-wohi. And when Ai-wohi heard the plan of Laie's grandmother he rejoiced, for he thought that a way was shown

him to have revenge on those who dwelt in Pali-uli and to win Laie the Beautiful for himself.

That night while he slept he had a dream. He dreamt that he slept in a hollow tree, and that he saw a little bird building her nest just outside the tree. When the nest was built the bird that owned it flew away. By and by another bird came. This bird took the nest and stayed in it. And Ai-wohi was sure that his dream meant that Laie the Beautiful would be won, not by him for whom her grandmother had prepared her, but by himself, Ai-wohi. And with this thought in his mind he went down to the sea and took out his surf-board and went out on the waves.

Then Waka covered land and sea with a mist. And through that mist, hidden from all who were there, Laie the Beautiful came, borne on the wings of the birds of Pali-uli. She alighted on the beach; she took her surf-board and swam out with it. She was on the crested waves, stretched on her surf-board, when the mist cleared away.

And when she looked around her there were two men there. This filled her with surprise, for she looked to see only one man. Then, as she rested on her surf-board, Ai-wohi came near her. He caught her by her feet, and put an arm around her, and then her surf-board was lost in the waves. She looked around and she saw the other man—he was the Prince for whom her grandmother had prepared

her—standing on his surf-board and being carried by the crested wave towards the shore.

And now Laie and Ai-wohi were swimming together in the open sea. She looked around and she said, "The land has vanished." He said: "All this is as your grandmother planned. Come upon my surf-board." Laie went upon his surf-board. A crested wave arose. They did not take it. Another crested wave arose. They did not take it. A third crested wave arose. They took this wave, and they were carried to the shore. Then they stood together, and Ai-wohi said: "How well all that your grandmother planned has come about! Here am I who am to be your husband standing beside you, and all the people on the shore are watching to see you give me your kiss." Then Laie the Beautiful kissed Ai-wohi, and all the people shouted. They thought that nothing now would bar the marriage between the Princess of Pali-uli and the most worthy of all the Islands' Princes.

*VII. How Ka-hala-o-mapuana Journeyed to the
Shining Heavens.*

BUT Waka looked before her, and she saw the Prince whom she had chosen for her granddaughter's husband coming up from the sea. She looked again, and she saw Laie giving a second kiss to Ai-wohi. She was angry indeed; she went swiftly to Laie and she said to her:

“This is the man you have chosen. Take him now for your husband and leave Pali-uli with him. Never again will you be permitted to live in the house that is thatched all over with the feathers of the o-o bird. Never again will you have the power to rest upon the wings of birds. I will go now to your sister Lohe-lohe, and all that I once gave to you I will give to her.”

And when Waka said that to her, Laie looked on the man who was beside her, and she knew him for Ai-wohi, who had abandoned his sisters and who had tried to deceive her—who had deceived her into giving him her kisses. She ran from him and went to Waka. But Waka flung her away from her. Then Laie ran away from Waka and from Ai-wohi; as she went along the beach she saw that the Prince whom her grandmother had chosen for her was going away in his canoe.

The birds would carry her no more upon their wings. Through the brush and the jungle she made her way up to Pali-uli. But when she reached the place where the rainbow arched over the house that was thatched all over with the feathers of the o-o bird, the rainbow was not there, and the house with the o-o feathers was no longer there.

Then Laie the Beautiful sank down on the ground and wept because she was now outcast and forsaken. But as she wept the five Mai-le sisters came before her. And the youngest of the sisters,

Ka-hala-o-mapuana, raised her up and spoke to her. The littlest of the maidens said:

“We became your guardians while Waka still protected you, and now that you are in trouble we will share your trouble. We will not forsake you, and do you not forsake us until death shall part us all.” When Laie the Beautiful heard the words the sisters said, her tears fell down because of the love she had for her comrades. And from that time, although her beautiful house was no more, although the birds did not carry her on their wings, and although the rainbow did not arch over where she was, the Princess had good and faithful attendants.

And the great Mo’o stayed to guard Laie the Beautiful. It carried the Princess and the five Mai-le sisters to the lowlands of Olaa. There they lived, and there the five sisters built a house for the Princess and got roots and fruits for food for all of them. They heard no more of Ai-wohi, their brother, nor of Waka, Laie’s grandmother.

One day the sisters came to the Princess, and the youngest of them said: “Know that we have another brother—a brother of such high rank that the place he lives in is called the Shining Heavens. He is a beautiful youth, and he is named ‘Eyeball of the Sun.’ The way to where he is is difficult, but we have decided to go to him and to bring him to you, that you may have him for a husband and so be lifted up from the lowly state that you are in.” At

first the Princess would not let any of the sisters go on a journey that was so far as to the Shining Heavens. But at last she was persuaded to let the littlest of the sisters, Ka-hala-o-mapuana, go.

The great Mo'o carried the little maiden on his dragon-back, and they went across the ocean, and in four months they came to the country that was near to the Shining Heavens.

When they came to that country the Watcher of the Land was away. When he came back he found the great Mo'o there. It was asleep; its head filled all the great house, and its tail was still in the sea. A terrible sight it was for the Watcher of the Land! Then Kiha-nui-lulu-moku lifted up its tail; the sea swelled, the waves rose over the cliffs, the spume of the sea rose high, and the white sand was flung upon the shore. Then the Watcher was greatly frightened. He drew back, and as he did so Ka-hala-o-mapuana appeared.

"Whose child are you?" said the Watcher.

Ka-hala-o-mapuana told him, showing him that she was related to all the great ones of the land. Then said the Watcher, "I am your uncle, and I will show you the road you must take to reach your brother who dwells in the Shining Heavens and is named 'Eyeball of the Sun.' "

He called up to the sky, and the Great Spider of the Sky let down a spider web that made a network in the air. Then the Watcher of the Land instructed

Ka-hala-o-mapuana what she was to do. "Climb up this network, he said, "and when you come to the top you will find an old man with gray hair there. He is your father. But if he should look upon you, he will not hear what you have to say, for he will take you for another, and you will die. But if you can come to him before he sees you, you will be able to win your way to the Shining Heavens where your brother is.

"Wait until the Gray Man is asleep. Should he turn his face down, he is not asleep. When you see him with his face turned upwards he is asleep indeed. Go to him; sit down upon his breast, and hold his beard tight in your hands. Call out to him, saying this:

"Old Gray Man, Old Gray Man,
Here am I, your child, your child:
Grant to me sight, the long sight, the deep sight;
Release for me the one in the heavens,
My brother and lord.
Awake!
Old Gray Man, awake!"

So you must call to him; and if he questions you, tell him of the errand you have come on.

"On the way up to where the Gray Man is, if the rain covers you and if the cold comes on you, do not cower. Keep up and on. And then, if a fragrance

comes to you, it is from your mother; when you smell that fragrance all is well and you are near to the end of your journey. If the sun's rays pierce you and the heat strikes you, do not fear. Try to bear it. Then you will enter the land that is called the Shadow of the Moon, and you will be safe from the heat."

After the Watcher had told all this to her, Kahaha-o-mapuana climbed up the spider's web; she went on and on, and when the evening came she was all covered with the fine rain. Still she went on. And then a fragrance came to her, and she knew that it was from where her mother was. From dawn until when the sun was high she travelled on; the heat of the sun bore down on her. She did not shrink, but kept up and on.

But she longed to reach the place that was called the Shadow of the Moon, where the heat would not be upon her. She went on, and she came into the Shadow of the Moon.

It was night there, and she saw a high house standing before her. She saw a Gray Man there whom she knew to be her father. He was still awake, and she did not approach him.

She watched and watched without moving from the place she was in. Then the Gray Man's face turned upwards. She knew that he was asleep; she ran quickly to where he was, and sat down on his breast and seized his beard in her hands. She called

out to him the words that had been taught to her by the Watcher below.

The Gray Man awoke. His beard, in which was his strength, was held fast by Ka-hala-o-mapuana; she kept twisting it here and there until his breath was all gone. Then he said to her:

“Whose child are you?”

“Your own,” she said to him.

“Mine by whom?”

“Yours by Lau-kiele-ula.”

“Which of our children are you?”

“I am Ka-hala-o-mapuana, the littlest and the youngest of your children.”

Said her father: “Let go my beard. You are indeed my child.”

She let go his beard, and her father rose up and set her in his lap. Then he said, “On what errand have you come?”

“I have come on a journey to seek one in the Shining Heavens.”

“To seek which one in the Shining Heavens?”

“To seek my brother who is called ‘Eyeball of the Sun.’”

“Him found, what to do with him?”

“To bring him to my own land to be the husband of Laie the Beautiful, the Princess of broad Hawaii.”

Said her father: “It is not mine to give consent to what you ask. Your mother is the only one who



“Ka-hala-o-mapuana climbed up the spider’s web.”

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can give consent. Go to her in her sacred house, and ask her to let your brother and your lord become the husband of the Princess of broad Hawaii."

She went, and she came to the sacred house where her mother was. And when her mother asked her why she had come so far, Ka-hala-o-mapuana said: "I have come to get my youthful brother for a husband for our friend, the Princess of broad Hawaii, Laie the Beautiful. She protected us when we were lovelessly deserted by our elder brother. What he did has shamed us. And we have no other way of repaying the Princess for the protection she has given us than to get for her a worthier husband than the one that her grandmother had chosen for her. Permit me then, my mother, to bring our princely brother down to where she is."

Her mother said: "If anyone but you, Ka-hala-o-mapuana, had come for him, I should never have consented to let him go from the Shining Heavens and wed with one of the world's women. Since you have come, I will not hold him back. Indeed, your youthful brother has often said that the one he loves best and thinks most of is you yourself, Ka-hala-o-mapuana."

Her mother then called upon Halulu, the great bird, saying:

"O Halulu, at the edge of the light,
O bird that covers the sun,

The Bright Islands

O bird that holds back the clouds above,
Here is one from the Heavens, a child of ours;
Come, take her, take her up to Awakea, the bright
Noontide."

Then Halulu, that tremendous bird, drooped down its wings while its body remained aloft, and Ka-hala-o-mapuana and her mother climbed up the wings of the bird and sat upon its body. Then the tremendous bird flew off and up, off towards the Shining Heavens, and up to where Awakea, the bright Noontide, is—Awakea, who is at the door of the Sun.

When they went so far they found that the door of the Sun was blocked by great thunder-clouds. Then Lau-kiele-ula ordered Awakea to open the way to the door for them. Awakea put forth his hands, and the great clouds melted away.

Lau-kiele-ula and Ka-hala-o-mapuana went within, and they found the Prince of the Shining Heavens sleeping in his chamber. His mother caught a ray of the sun and held it, and then the Prince awakened and turned towards them.

"Oh," cried his mother, "here is your sister, your littlest sister; she has come to visit you."

The Prince of the Shining Heavens ordered the guards of the shades to come forward. And when they came, and when shadows were brought across

the place where he lay, he called to his sister, and she came and stood before him.

Then the Prince of the Shining Heavens rejoiced that the littlest of his sisters had come to him, for long had been the days of their separation. Ka-hala-o-mapuana told him about Laië the Beautiful, and told him that she had come to bring him from his high place so that he might take the Princess of broad Hawaii for his wife.

And when she had told him of the Princess, her friend, he turned to his mother, and he said: "Lau-kiele-ula, it is yours to give or to withhold consent. Do you consent to my going to win the one she speaks of for my wife?"

"I have consented already," his mother told him. "But if anyone else had come to win consent, I would not consent."

Then said the Prince of the Shining Heavens: "Return, Ka-hala-o-mapuana, return to your sisters and to the Princess, your friend. My wife she will be. Listen, and I will tell you the signs of my coming to her.

"When the rains fall and flood your lands I shall still be here in the Shining Heavens; when the billows swell and the surf throws white sands upon the shore, I shall still be here; when the thunder peals without rain coming, I shall still be here.

"But when the thunder peals again and then ceases, I shall have left my house in the Shining

Heavens; when the thunder rolls and the rains pour down and the ocean swells and the land is flooded, when the lightning flashes and a mist overhangs the land, when the rainbow arches and a colored cloud rests on the ocean, I shall be behind the mountain.

“Then my meeting with your Princess will come about; it will be in the dusk of the evening on which the full moon rises. Take this to give to Laie, that I may know her then—this rainbow garment.”

Ka-hala-o-mapuana took the rainbow garment, and she rejoiced, knowing that she had won her brother for a husband for her friend. Out of his house they went, she and Lau-kiele-ula, and they took their seats again on the body of Halulu, and they were brought down by the tremendous bird, down to her mother's house. From there she descended by the thread that was let down for her by the Great Spider of the Sky. She came to the place where the Mo'o was, with its tail far out in the ocean. She went on the back of the Mo'o, and they went across the ocean, and after many moons she came again to the place where her sisters and the Princess stayed in broad Hawaii.

*VIII. How the Prince of the Shining Heavens
Came to and Went from Laie.*

ALL the signs that the Prince of the Shining Heavens spoke of came to pass—thunder pealed in

The Princess of Pali-uli

the sky in the dry weather and in the wet weather; rain and lightning came; the billows swelled on the ocean; the freshets flowed on the land; land and sea were covered by a mist, and a colored cloud rested on the ocean.

Then came the time of the full moon. In the early morning when the sun rose above the mountains, the Prince of the Shining Heavens was to be seen, encircled by a red mist. The Prince of the Shining Heavens looked down, and he saw the one who was clothed in the rainbow garment, and he knew her for Laie the Beautiful, the Princess of broad Hawaii, whom he was to wed. In the dusk of the evening he came down. All his sisters bowed before him; he went to Laie and took her hands.

Then he took Laie and brought her up to the land in the Shadow of the Moon. For ten days they stayed there. Then his sisters saw a rainbow being let down from the moon to the earth. Down the ladder of the rainbow came Laie and her husband.

After that the Prince of the Shining Heavens made his sisters rulers over the Islands, and once again Laie and her husband went within the clouds and they dwelt in his house in the Shining Heavens.

A long time they lived there, and for a long time Laie was happy with her husband. He went often down to the earth. Once when he was away for a whole year from his house in the Shining Heavens, Laie went to the father of the Prince, and she said

to him, "Give me power to see what is happening where the Prince, my husband, is."

He said to her: "Go to my wife's house. If you find that she is sleeping, go within. You will see a gourd that is plaited with straw and feathers. That is her gourd. Do not be afraid of the great birds that are on either side of it. When you come to it, take the cover off the gourd, put your head into it, and call out its name, saying, 'Lau-ka-palili, Trembling Leaf, give me vision.' You will get vision then, and you will see all that you would see. But you must speak in a low voice, for you must not awaken Lau-kiele-ula, who guards the Gourd of Vision. She guards it by night, but in the daytime she sleeps."

In the morning Laie went to Lau-kiele-ula's dwelling; she watched until she knew that Lau-kiele-ula slept. She went to where the Gourd of Vision stood, and she was not made afraid by the great birds that stood on either side of it. She lifted the cover off the gourd; she put her head within it and she called out, "Lau-ka-palili, Trembling Leaf, give me vision."

Then vision came to her; she saw all that was happening at a distance; she saw the Prince of the Shining Heavens with her sister, and she knew that Lohe-løhe, and not she, was his beloved one.

Great grief came to Laie. She was alone now in the Shining Heavens, and for a whole year she told no one what she had seen. Then she told the father

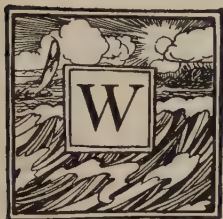
The Princess of Pali-uli

and mother of the Prince. They let down the rainbow and they came to where he was. They took all his powers away from him, and never afterwards was he able to go up into the Shining Heavens. He wandered about the Islands then, his place and his glory lost to him. Nor did Laie ever go back to the Shining Heavens. She found her sister Lohe-lohe, and they-lived together, with the Mai-le sisters to wait upon them and guard them. And ever afterwards Laie the Beautiful was known to the people as the Woman of the Twilight.

IV.

Skies, Lands, and Waters.

“Companion-in-Suffering-in-the-Glade”



WHEN she was born she was left with the taro-buds and the crushed sugar-canes, for no one would rear her as a child. Then her grandmother had a dream; in her dream a beautiful girl stood before her.

“What do you want with me, beautiful one?” the grandmother said; “I have never looked upon you before.” “I am the youngest daughter of your youngest daughter, and I want you to come for me.” “And where shall I find you?” “You will find me amongst the taro-buds and the crushed sugar-canes where the trash has been thrown out.”

So the grandmother arose and hastened to the place where her youngest daughter lived. When she came near the place she saw a rainbow. Then her eyes became dim, and when she saw the rainbow again it was over the place where the trash had been thrown. She saw a child lying there with the crushed sugar-canes around it; she took the child up, wrapped it in a fold of her skirt, and took it to her home.

In twenty days it had become a beautiful girl-child—a girl whom her grandmother reared carefully until she was twenty years old. At that age she was like the beautiful girl who had appeared in

her grandmother's dream; her figure was erect and faultless; her skin was firm and smooth like the covering of the young banana-shoot, and her eyes were dark and soft like *wela-weka*. I do not know what name was given her then; I only know the name that was given her afterwards; perhaps because she gathered the *lehua*-blossoms and twined them into wreaths, she was called *Lei-lehua*.

Where she lived no one ever saw her except her grandmother and her attendant—no one else, neither man nor woman. And she saw no one else, neither woman nor man. And she never went from her grandmother's except to go into the woods to make her wreaths of *lehua*-blossoms.

One day when she was in the woods with her attendant, the bird *Elepaio* appeared and called out to her from amongst the leaves. The notes that *Elepaio* made became words in her mind:

“Wend to *Wai-a-hao*, wend;
The fish is fine and the fruit.”

Lei-lehua said to her attendant, “Is it a bird that is calling like that?” Her attendant said, “It may be a branch scratching against a branch, or it may be the wind going amongst the leaves.” “Hark,” said *Lei-lehua*. And again the notes of *Elepaio* made words in her mind:

"Companion-in-Suffering-in-the-Glade"

"Wend to Wai-a-hao, wend;
The fish is fine and the fruit."

"There," said Lei-lehua, "I told you it was a bird."

Then the bird sang to them, and the notes that the bird made became words in Lei-lehua's breast.

"This is the glade Haili,
Where birds the lehua-buds sip.
What of the dells of Hilo
Where awa upon the tree grows,
And birds cry gathering the awa?"

When Elepaio cried this out, her attendant said to Lei-lehua, "Let us return home, for the time for stringing our wreaths of lehua has ended."

But as she said this, the notes of Elepaio sounded again, and in Lei-lehua's breast the notes became words:

"Ye mists,
Ye mists that creep in the uplands,
Ye mists that creep towards the sea,
Come, gather!"

And as the bird cried out this the mists came down and the mists gathered, and Lei-lehua and her attendant were lost to each other in the glade.

Still she heard the calling of the bird Elepaio.

She followed the notes as they sounded, going away from where the trees grew. Then the mists lifted; the sun was setting, darkness was coming on, and there was a house before her.

She went within the house. There was a handsome youth there, and he greeted her. She greeted him, speaking in a low voice. Outside the bird Elepaio cried, telling the youth how he had found the girl in the glade of the lehua trees.

The youth was Ka-lama-ula, the son of a prince. He went to Lei-lehua and took her hands, and told her that he would have her stay with him as his wife. The maiden said to him: "O my lord, let me be! I am friendless, but let me remain for thirty days, and then, perhaps, response to you will rise within me." When she said this, more and more admiration grew in Ka-lama-ula for the beautiful girl that the bird Elepaio had brought him.

She stayed with the mother and with the sister of Ka-lama-ula. In the night after the third day she was there, she had a dream. In her dream a man came close to her; he was not like Ka-lama-ula, the only man she had ever seen; this man had a high feather-helmet upon his head; on his shoulders there was a cape of bright feathers, and he held in his hands a war-club. The man said to her: "Your grandmother promised that you were to be mine. I have waited many days, and the spirit within me has fainted because the promise given me has not

been fulfilled." "What must I do?" Lei-lehua said to him in her dream. "You must prepare yourself to go on a strange journey." Lei-lehua replied, "I did not come here with the consent of my people, and the steps that led me here were not foreseen; therefore, I will take your words as a mantle to keep upon my shoulders at all times."

When she woke up and knew that she had been dreaming, she tried to fathom what she had dreamt, but she could not fathom it. Her mind was possessed by a sense of a forest—that was all that remained to her of her dream.

The next night the dream came to her again. The man whom she now knew to be in the guise of a warrior came to her. Again he told her of the promise that her grandmother had made him, and again he spoke to her about preparing herself for a strange journey. And in the morning she had a dream that she could not fathom, and a sense of the forest possessed her.

She fell in love with the one who had come to her twice in dream. But she could not come to him, so she folded her arms and wept. When the youth Kalamula saw her weeping he said, "Quiet yourself; not until many days have passed will you have to tell me whether you have a love that responds to mine or not." Lei-lehua made no answer to him. On the third night she dreamt again of the man in the guise of a warrior; then, before dawn, she rose up

and she left the house. She was ready now for the strange journey that the warrior in her dream had told her of.

When she had gone a little way the mountain clouds began to thicken; drops of rain began to fall one by one; the wind began to rise: then the mists crept over the ground, and a rainbow appeared and stayed before her. Again she was closed around with the mists, and all things were hidden from her view.

She went on. The mists lifted, and she went over the empty hills and across the empty plains, and she came into the uplands of Pu-hula-moa, a place altogether without people. There she lived. She spent her days in the glades gathering lehua-blossoms and stringing them into wreaths. She tasted no food. When she slept the man in the guise of a warrior appeared to her in her dream.

Because of the suffering and the loneliness that were hers in that place her name became "Hoa-make-i-ke-kula," "Companion-in-suffering-in-the-glade." After leading the life of a wanderer for many days she took shelter in a tree; she wrapped the vines of the tree around her, and she made up her mind that she would stay there until death came to her.

There was a man who was a King's steward, and he went to where the trees grew to get timber for the building of a house. As he went he saw something bright in an olapa tree. He went to it and

looked up, and behold! there was a beautiful woman in the tree, and she was wrapped around with the ie-ie vines. The man said, "Come down, that I may speak to you; come down, wanderer." She came down from the tree. But when she stood before him he did not treat her as he would have treated a wanderer. He saw Hoa-make-i-ke-kula standing before him, and he fell at her feet, and he said: "I am indeed blest in beholding your eyes and your face and in knowing your goodness and your beauty. I beg, my Princess, that you will let me tend you."

Seeing that the man was true and good, Hoa-make-i-ke-kula let him tend her. He brought her food, and she ate, staying near the olapa tree. The man went back to his lord running and with his eyes shining. "I have seen your beautiful one in the flesh," he cried; "I have seen Hoa-make-i-ke-kula." He cried out this because he knew of the dream that his lord had had.

Then, without speaking, his lord—King Pu'u-onale he was—went hurrying with him to where the maiden was. She saw him, and she knew that the man of her dream was before her. Tears filled her eyes and she wept.

The King said to her, "Why do you weep, my Queen?" And she said, "I have seen one like you in my dream, time after time, and I am paying the

debt of my love with my tears." And she cried, "O my sadness, and O my tears!"

Pu'u-o-nale said, "What was he like, the one you saw in your dream?" "He was like you, and his voice sounded like yours. But he was different, too; he had on his shoulder a feather-cape, he had on his head a helmet of bright feathers, and he had in his hands a war-club." When she said this, Pu'u-o-nale took her by the hand and brought her to his house; he put the helmet of feathers on his head, and the feather-cape upon his shoulders, and he took his war-club in his hand; he stood before her in this guise of a warrior, and Hoa-make-i-ke-kula knew him for the man she had seen in her dreams.

And he knew her who had appeared to him in dreams, and he took her and made her his wife. At their marriage the thunder sounded, the lightning flashed, and eight rainbows arched themselves in the heavens. These were signs from the gods that two whom they would have come together had come together at last. They lived together in Kohala, Pu'u-o-nale and Hoa-make-i-ke-kula—in Kohala, that proud land with its lonesome and loving meadows—in Kohala that is loved by its people. And in Kohala I got this story, and I have told it as it was told me there.

*Le-pe the Bird-Maiden, and How Her
Brother Kaulani Sought for Her
and Found Her.*

I.



HIS is the story of Le-pe who changed from a bird into a maiden, and Kaulani, her brother who had the magic girdle and the magic spear: the story begins with Le-pe.

She was born in the form of an egg, and her father would have thrown the egg into the sea as an offering to the sea-monster, but her mother would have saved it. And while they were speaking about what they should do with the egg, Palama, the grandmother, came in a canoe from the other island. She said she would keep the egg and see what came of it. So she took it and went with it in her canoe back to the Island of Oahu. There she and her husband built a house of the finest grasses, and they made this house forbidden to everyone; within it they left fine tapa for a bed; they put festoons of vines about the walls, and they left the egg there wrapped in soft tapa.

One day Palama went to this house and raised the mat at the door and looked within. And there she saw a bird that had come out of the egg. Every

kind of feather she had ever seen on any bird was upon this bird. She and her husband fed it with cooked sweet potato, and they named it Le-pe. After the bird fed it went to sleep, covering its head in its wing.

There was a Sorceress of the Sky who was called Ke-ao-lewa, Moving Cloud; she came to them in the form of a woman, and she told Palama and told her husband that she was going to make a bathing-pool for Lepe. The pool was made by the seashore. When the bird had eaten the food that was prepared for it, it would go to the edge of the pool, ruffle its feathers, drink of the water, and then go in and swim and dive and splash about. After that it would fly into the branches of a tree, shake the water off its feathers, and dry itself. And then it would go within the house and cover itself with the soft tapa and go to sleep.

One day it went into the pool and took the water upon its feathers. But when it shook itself it changed; the bird became a girl. The girl stood by the bathing-pool looking at herself in the water. And then she went within her house and stretched herself on the tapa with her face to the ground and cried out to Palama.

Palama and her husband—Hono-uli-uli was his name—were within their house. They heard a weak voice say: "O where are you? Will you not come to me?" They said to each other, "What voice can that

be?" They listened again and they heard the voice that was like a child's: "O where are you? Will you not come to me?" Then Palama said, "The voice is from the house that we made for Le-pe and for no other." She went and lifted the mat and looked within the house.

And there, lying on the tapa, she saw a girl; she fell down on the ground in a faint of surprise. Her husband ran and lifted her up. "When I went to the door of the house and looked in I saw a girl lying on the tapa. Can it be that Le-pe has become a girl?"

They were glad then that they had kept the egg and had cherished the bird. Palama brought the girl a colored skirt and put it on her. From the Sorceress of the Sky Le-pe received a wreath of green feathers that she always wore. And now Le-pe the Bird-maiden had two bodies: in one of them she was a bird, and in the other she was a girl so beautiful that a radiance came from her, filling the house and shining through the mist in splendid rainbow colors.

II.

LE-PE was the daughter of Ke-ahua, a chief in the Island of Kauai, and of Ka-u-hao, who was the daughter of Palama and Hono-uli-uli. Before she was born her father was attacked by the monster Akua-pehu-ale; the monster destroyed his people

and drove him away from his lands and his possessions. Another child was born to Ke-ahua and Kau-hao; this was a boy, and they took him to Wai-ui, the Wondrous Water, and they bathed him in it. After that the child grew quickly; he had the strength and the size of a man while he had only the years of a boy. Kauilani, his parents named him.

One day his father looked on the boy and he said to him: "How fast you have grown, my son! How soon you have become a man! Maybe you will be strong enough soon to help me against my enemy." And then his father told young Kauilani about the monster who had destroyed his people and driven him from his lands and his possessions. Kauilani said that he would go and destroy this monster.

So he took his men and he went to the place where his father's people, before they were destroyed, had their houses. He ordered his men to go to the top of a hill and burn brush and dry wood upon it. This they did. And the monster in the sea saw the fires, and he said: "These are fires made by men. What men have escaped my destruction? I will go see, and whatever men I find will be food for me."

So he came to the beach. He saw the youth Kauilani standing there. He said, "You escaped me before, but now you shall be my food." He opened his mouth wide; one jaw rose up like a precipice and

the other rested on the ground, while his tongue went out to draw in the youth to devour him.

Kauilani said to him: "It is right that you should die; you are old and your eyelids hang over, and your skin is shrunken. I am young and able. Tomorrow I will do battle with you." He went from Akua-pehu-ale then.

He went from the monster, and he went to his father. And his father gave him a girdle that added strength to his strength, and he gave him a spear that was from his ancestors. "Koa-wi koa-wa is its name," his father told him; "there is magic in it and it will tell you what to do." It was a polished and sharpened spear.

He went to where the monster was, and he made his father the watchman of the battle. "If smoke rises to the sky and then sweeps seaward and comes to you," he said, "you may know that I have perished in the battle. But if the smoke goes along the precipice you may know that our enemy has been slain."

Then Kauilani went down to the seashore, carrying in his hand the magic spear and with the magic girdle around him. The monster came upon him with a sound that was like the noise of great surf upon the beach. The sand and the soil were tossed up in great clouds. Kauilani twirled his sharp-edged spear, chanting as he did so: "O Koa-wi koa-wa, strike! Strike for the lives of us two!" The power of

his magic girdle strengthened his arms, and his spear was ready to do what he would have it do.

His spear struck at its open mouth, forcing the monster from the seashore, from the place that was known to it. Farther and farther from the seashore Kauilani and his spear forced it. The monster got entangled in the thickets; Kauilani kept at it, and his spear leaped again and again upon it, dealing sharp thrusts. At last Akua-pehu-ale fell under the sharp thrusts that Kauilani gave with the spear Koa-wi koa-wa.

Then he made a fire, burning the body of the monster. The smoke rose up and went along the precipice. And Ke-ahua, seeing it, knew that his enemy was killed, and he prepared a feast for his victorious son.

III.

HIS parents gave him a feather-cape to wear with his magic girdle, and then Kauilani went in search of his sister. He took his spear in his hand, and he went down to the sea. He laid his spear upon the water; he stood upon it, and the spear, carrying him, went leaping from wave to wave like a great fish. Like a flying fish it swept across the sea, going from Kauai to Oahu.

It left him upon the beach. He flung it from him, and the spear went flying on until it came to where two women were. It fell at their feet.

Lepe the Bird-Maiden

The women saw the spear with the wonderfully polished shaft and head; they took it up, and they found a hiding place for it. They covered the spear up, and they went on with their work.

Soon Kauilani came along. He greeted them, and he said to them, "How long ago is it since you saw my travelling-companion?" But the woman said that no traveller had gone by. He asked them then if they had seen a spear travelling by itself, and they told him that they had not seen such a thing.

But Kauilani was doubtful because of the way the women looked at each other. He said to them, "Have you concealed my companion, my spear?" Again they said that they had seen no spear. Kauilani then called out, "Koa-wi koa-wa, Koa-wi koa-wa," and a thin, sharp voice said, "I am here, I am here." It leaped from the place where it had been hidden, and Kauilani took it up.

Once more he went on, casting the spear before him, but now he threatened it, saying that he would break it if it went away or became lost. The spear spoke in its thin, sharp voice, and it said: "You must not injure me. If you do, your travels will come to nothing. But lay me down upon the beach, and I will take you to the place where you will find your sister."

So he laid the spear down on the beach and he sat upon it, and the spear carried him on. It lay upon the ground again, and it said: "You will see a tree,

The Bright Islands

a great wili-wili tree standing near the sea and leaning out over the water. Go climb that tree and look along the beach until you see a rainbow over the water. Under that rainbow there is a girl catching fish and gathering sea-moss; she is doing this for her grandparents. That girl is your sister Le-pe."

He went along the beach; he came to the wili-wili tree, and he climbed to its top branches. He looked along the beach; he saw, not a rainbow, but red mist covering the water. He called down to his spear.

The spear answered, "Everything is changing on the face of the sea; look again." He looked again; the rain and the mist went away, and he saw a great bird with many red feathers upon its body and its wings. It flew up from the sea; so great it was that it cast a shadow over the beach. "What is that great bird that is flying over the ocean?" Kaulani called down to his spear. "It is your ancestress, the Sorceress of the Sky," the spear said; "she has come to visit your sister." Then Kaulani looked again, and he saw a rainbow; there was a girl beneath the rainbow, and she was gathering sea-moss.

IV.

LE-PE's beauty, when she was in her girl's body, was so full of shining power that colors rested in the air around her. The rainbow stayed over the house

when she was within it, and bent over the pool when she bathed in it, and stayed over her when she went upon the beach.

One day she said to her grandparents, "I want another kind of food; I am going down to the sea for fish and sea-moss." She went to the beach; she saw the surf of Malama coming in, and as she watched it coming in, she chanted, "My love, the white surf, the white surf that I ride on."

She rested on the crest of the wave. She saw a fish in the water, and she took it in her hands. "One fish, the first for the gods," she said. She went to the beach, and she put the fish in the basket she had left there. Again she went out, and she saw two fish coming to meet her. She took them and she said, "Two fish for my grandparents." She put them in her basket. She went out again, and she saw and caught another fish. "For me," she said, "this fish is mine."

She gathered sea-moss from the reef; then she went back and left the fish and the sea-moss in her grandparents' house and went into the house that was forbidden to all except herself. There she stayed, and there she changed herself into her bird-body.

Now Kauilani came to the house where her grandparents and his grandparents lived. He told them who he was, and they rejoiced over him. He told them then that he had come to visit his sister. His

grandmother said: "You must not go into the house that is forbidden to all except herself until she has fallen asleep. When she is asleep you must catch her and hold her until she accepts you as her brother. And while you hold her I will make incantations for your good luck."

Le-pe, changed into her bird-body, slept. Her brother went within and took her and held her fast. She dashed out of the house; she rose in the air. Swiftly she flew, but Kauilani still held to her. Then the incantation that her grandmother was making came up to her, and she flew more slowly.

Then, as her grandmother's chant that told of her brother's victories rose up to her, she circled round and flew down. "Who are you?" she said, "and where have you come from?" "I come from Kauai, the land of our fathers; I am Kauilani, your younger brother."

Love for her brother came to her then. She changed from her bird-form and stood before him, his sister. They lived with their grandparents after that—Kauilani, with his magic spear and his magic girdle, and Le-pe, who remained a girl, never afterwards becoming a bird. Kauilani married the daughter of a King, and Le-pe reared up their children. All this happened on Oahu, where Honolulu is now.

*When the Little Blond Shark Went
Visiting.*



APU-KAPU was the father and Ho-lei was the mother of the Little Blond Shark—Ka-ehu-iki, he was called. He asked his parents' permission to go visiting; his mother was fearful on account of the dangers he might encounter, but his father reassured her, saying that no dangers would befall their child while he went visiting his relatives and making a tour through the wide ocean.

Kapu-kapu gave him permission to go, and he gave his child, too, advice that would last him until he came to where Ka-moho-ali'i was—Ka-moho-ali'i, the King of All the Sharks. And the Little Blond Shark asked his father to tell him the names of the King-sharks in the waters around, so that he might call on them and pay his respects to them. Kapu-kapu then chanted their names:

“Ka-panila, the King-shark of Hilo,
And Kaneilehia, the King-shark of Kau;
Mano-kini, the King-shark of Kohala,
Ka-pu-lena, the King-shark of Hamakua,
And Kua, the King-shark of Kona.”

And when he had heard these names Ka-chu-iki, the Little Blond Shark, started off.

The first one he called on was the King-shark of Hilo. "Is the stranger on a journey for pleasure?" said Ka-panila to him when he appeared at his cave at Hilo. "For pleasure, and to obtain instruction and some knowledge of the world," said the Little Blond Shark.

This reply pleased Ka-panila, and he bade the youthful stranger enter his cave. Ka-chu-iki came within, and the two talked and ate together. "I am now setting forth," said the Little Blond Shark; "but would you, my lord and my chief, consent to add dignity to my tour by being my companion on the way?"

The King-shark of Hilo consented, and in the morning the two started off together. They came to Kau. At first the King-shark of Kau treated them distantly, but in a while he was made friendly by the manners and the address of the Little Blond Shark. And when they started off in the morning Kaneilehia of Kau had consented to accompany them.

They went on to Kona, to Kohala, and to Hamakua. The Little Blond Shark introduced the Kings to each other, and he prevailed upon each of them to join in the tour he was making.

And so they went on, a friendly and a fine-looking company of sharks, full of good will for every-

one and everything and admired by all who saw them. Mano-kini of Kohala was the one who had been hardest to win over. But he agreed to go with them when he heard that it was their youthful leader's intention to proceed to Tahiti. "Muli-wai-lena, the Yellow River of Tahiti!" he said; "I will go until I bathe in it." But he warned the rest that they would have to be careful in going through the channel near Hana, for the rough King Kau-huhu's general kept guard there.

"Perhaps he is warlike only when one approaches him in a warlike way," said the Little Blond Shark.

"Whether we approach him in a warlike or in a peaceable way he will try to bar our passage," said Mano-kini.

"Very well," said the Little Blond Shark; "but I on my part will not forget that I am the offspring of Kapu-kapu, the guard of Panau, who never turned his back on a battle offered him. I will not forget that," said the Little Blond Shark.

At these words the Kings who were with him looked at each other and nudged each other. "The high blood will show, the high blood will show," they said.

When they entered the channel at Hana they were met by a line of ocean battlers, the rough guards of the rough King Kau-huhu. The guards challenged Ka-ehu-iki and his party. The Little

Blond Shark told them that they were on a journey of pleasure, and that they were going to no nearer place than Tahiti.

"You're not going through King Kau-huhu's channel, anyway," said one of these rough ones.

"Why should we not?" asked the Little Blond Shark with dignity.

"If you attempt to cross this way, it will be war—do you hear that?" said the head guardsman.

"It is singular to hear you speak in such a way," said the Little Blond Shark. "You could not be more truculent if we had come here to make war."

"War it will be," said King Kau-huhu's head guardsman, "if any of you attempt to come in on these borders."

Then the Little Blond Shark called his companions, each by his name, his title, and his kingship, and spoke to them. "There is but one way," he said, "and that is the way that is marked out by our own strength and bravery. You remain outside the channel," he said to his friends, "and if I should fail in this, the way is open for your return to your native waters."

Having said this, the Little Blond Shark went forward and challenged King Kau-huhu's head guardsman. The great shark mocked at him, saying that a battle with such an undersized crab would only be a pastime for him. The Little Blond Shark went towards him. The guardsman made ready.

As he did so Ka-ehu-iki shot forward and seized him by the fins; he held the fins fast. The great shark went this way and that way, and up and down, but Ka-ehu-iki went this way and that way with him, and up and down, without ever letting go his hold. He bit and bit at the great shark, and at last he bit through him. Then all the watching sharks saw the channel's great guardsman float away dead.

They were all amazed at the strength and bravery shown by the Little Blond Shark. They went to him and praised him and told him they would have him for their leader. Then they went to the cave where that rough shark, King Kau-huhu, lived.

Instead of welcoming his visitors King Kau-huhu looked at them angrily. And the words he said were so cold and distant that Ka-ehu-iki was moved to say to him:

"Well indeed does your angry name befit you, King Kau-huhu; in no other royal cave that we have come to have we had such an unfriendly reception."

Kau-huhu was made more and more angry by the address of the Little Blond Shark, and he immediately challenged the youngster to battle. Ka-ehu-iki called his companions, each by his name, his title, and his kingship, and he said to them: "Stay near and watch the battle. If I am overcome the way is open for your return to your native waters, and if I am victor we will celebrate my day together."

Kau-huhu was impatient for the battle; without

waiting for the Little Blond Shark to take up a position, he rushed out at him, coming into the open with his jaws extended as if to take in everything in the ocean. Ka-ehu-iki slipped out of his way; then he caught at his fins and held them until Kau-huhu was wearied out. And then the Little Blond Shark bit through the surly King and left him to float off dead.

He called to his companions; they came forward and congratulated him on his victory; then they went through the channel, making their way to the cave of Ka-moho-ali'i, the King of All the Sharks.

When they came before his cave they sent a respectful message to him within, informing the King of All the Sharks that they were on a peaceful tour of sight-seeing, and begging permission to wait upon him.

The guard came back, and Ka-ehu-iki and his friends were brought within a splendid cave where they were entertained and given a magnificent banquet. Then they were taken before the King of All the Sharks.

Ka-moho-ali'i appeared before them, a most impressive figure; he was all overgrown with barnacles, and sea-mosses were streaming down from him. All the visiting sharks admired their great and venerable King.

Ka-ehu-iki addressed him, introducing each of his companions by his name, his title, and his king-

The Little Blond Shark

ship. He explained the object of his journey. And then he prayed that Ka-moho-ali'i might adopt him as his grandchild. The King of All the Sharks was pleased with the appearance of the Little Blond Shark and with all he said, and he freely agreed to adopt him as his grandchild. He had Ka-ehu-iki anointed as a King is anointed.

"Ka-moho-ali'i sets the seal of his approval on you with this anointing," said the attendant, "and he grants you power second to none in all this broad ocean, from north to south, from east to west, and wherever your travels may take you, and none may triumph over you from one horizon to the other, even to the borders of Tahiti. And those who might challenge you will know by these presents that quietness will be their safety and contentions will be their death."

They rested until next day in Ka-moho-ali'i's cave; at parting the King of All the Sharks gave the youthful leader his blessing. Ka-ehu-iki replied, "O King of the Sharks of this wide Ocean, we leave our humble and hearty thanks with you for the good will you have shown us, and we shall carry as far as the sacred cross road of Nu'u-mea-lani and back the memory of your royal kindness to us."

Then they went to call upon Ka-ahu-pahau, the Queen-shark of the waters. By a circuitous route they were taken to her cave and they were presented to the Queen and all her court. Almost immediately

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they were asked to join a bathing-party that the Queen was taking to Wai-mano; they went, and they greatly enjoyed the waters there.

Afterwards they went back to the royal cave, where they were entertained by various games—*kilu* and *puili*. And there Ka-panila, the King-shark of Hilo, for the Queen's entertainment, chanted the legends of Hawaii that were known from the most ancient times.

At the end of ten days, when they were making ready to start on their journey, the Queen presented the youthful leader with her own ivory wreath; with this in his possession he would be recognized and accepted by the guardian-sharks of all the royal domains. She begged him to take a competent pilot with their party, one who knew the way to Tahiti and the way back. Ka-ehu-iki agreed to do this; Kua of Kona, who was originally from Tahiti, who knew its waters, and who had relatives still there, was the one chosen for pilot.

Under the guidance of Kua they came into the waters of Tahiti. They bathed in Muli-wai-lena, the Yellow River of Tahiti; they met and they conversed with their giant relatives. And, everywhere they went, the ivory wreath presented to Ka-ehu-iki by the Queen-shark won friendship for them.

They bathed in Muli-wai-lena, the Yellow River of Tahiti, for the last time, and then they started for their home waters. When they were near the

islands they were met by a very degraded shark who thought that Ka-ehu-iki and all his company were of the same kind as himself. He proposed to the Little Blond Shark that they should go and attack human beings when they were surf-riding.

"Indeed," said Ka-ehu-iki, "and may we know who it is who makes this fine proposal?"

"I am Pehu," said this offensive shark.

"From where do you come, Pehu?" asked Ka-ehu-iki.

"From Hono-ko-hau," the fellow said. "Let us go and catch crabs," said he then, meaning by that that he would have them go and catch human beings.

The Little Blond Shark pretended to fall in with the fellow's proposals. He said to him: "We know how to come on these human beings. Follow us to the place where they are surf-riding." Pehu then followed them, and they all went on.

But Ka-ehu-iki said to Ka-panila, the King-shark of Hilo, who was beside him: "This degraded fellow would bring trouble upon Ka-ahu-pahau, the Queen-shark of these waters who was so hospitable to us, for if any man-eating took place here she would be blamed for it. We will have to do something to bring his career to an end." He went back to Pehu and said to him: "Follow us to the place that the surf-riders start from. You go shoreward while we remain seaward. We will watch for you, and when we give you the signal you can seize on

one of the human beings." Pehu agreed to this, and then Ka-ehu-iki said to Ka-panila: "Let us lead this Pehu to his death. Let us crowd in on him when he comes near the shallow place and force him in on it." All Ka-ehu-iki's companions agreed to do it.

That day the surf was breaking strong, and there were many human beings at the outer surf-line. The sharks all went in a quiet manner until they were close to where the human beings took the bursting wave. Pehu said, "Let us make a seizure now." "No," said Ka-ehu-iki, "wait until they take the surf. Then let us all rush in together. We will be in the swell of the surf, and when I cry out to you, that will be the time to make the seizure." Pehu went on then, but he waited for the signal from Ka-ehu-iki.

Presently the surf rose, and two human beings rode on it shoreward. The sharks swam with them. And when they were near the shallows the Little Blond Shark gave the word to his companions. They crowded in on Pehu. He heard the signal that he waited for. He leaped forward and sunk his head in a coral crevice, and his tail stood up in the air. Then Ka-ehu-iki and his companions went back into the deep water.

When the human beings who were surf-riding caught a glimpse of the sharks they were greatly terrified, and they fled ashore. Later on they came

back; they took the carcass of Pehu and they burned the degraded shark to ashes.

The Little Blond Shark and his companions went then to their home waters. Ka-panila of Hilo went with Ka-ehu-iki to Panau, where his parents were. You may be sure that Kapu-kapu was delighted to see his son so well-grown, so polished, too, by his travels, and so well commended by the Kings who had consented to join in his tour. He made a feast to welcome him home. For his mother and father it was a proud occasion when Ka-ehu-iki conveyed to them the royal greetings that had been given him for them, and the kind remembrances of so many distinguished sharks. Ka-panila told Kapu-kapu and Ho-lei of the great receptions that had been given them, and of Ka-ehu-iki's victories in battle. It was a tale that went on for many days.

Kaulu, the World's Strongest Boy.



AULU went in search of the brother who was taken away before he was born; he went in search of his kind brother Ka-cha. And first he went down to the seashore. There he saw a great line of surf striking on the beach. "Surf, are you strong?" said Kaulu. "We are!" said the surf. "What strength have you?" said Kaulu. "We'll tell you," said the surf. Then eight waves struck Kaulu, but they did not knock him over.

Said Kaulu, "Say, Hakau-kahi, my right hand, and Lima-pai-hala, my left hand, are you as strong as this surf?" "I am!" said his right hand, and "I am!" said his left hand. Kaulu then reached down and took up the surf. He broke it into little pieces with his right hand and with his left hand, and that is the reason the surf is small to this day.

Then he came upon the large waves, and he said to them, "Waves, you have no strength; you are only good for making the ocean white." The waves said to him, "We are strong and we are also brave." Then they broke upon Kaulu. He took them in his hands and he broke them into the lengths that you see in the waves to this day.

His brother Ka-cha had been carried up into the

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land that is in the sky, the land that is called Lewa-nu'u or Lewa-lani. As Kaulu went travelling on to find this place he came to where Lono-ka-eho was standing up. Lono-ka-eho had eight foreheads, and the topmost of his foreheads was touching the sky. "Who is the one with the sharp foreheads?" Kaulu said. "Lono-ka-eho, Lono-ka-eho," said his attendants, "here is one asking your name!" Lono-ka-eho shouted down to Kaulu, "Are you so strong that you want to provoke me to come down to you?" "I have a little strength, but not much," said Kaulu. Lono-ka-eho's foreheads struck down from the heavens. Then said Kaulu's hands to him, "What are we to do?" "You, Hakau-kahi, my right hand, and you, Lima-pai-hala, my left hand, hold him down."

So when Lono-ka-eho struck down with all his foreheads, Hakau-kahi and Lima-pai-hala, Kaulu's two hands, held them down to the ground until the grasses and the ohia trees grew over them. And there Lono-ka-eho stays to this day, on the hill of Olo-mana.

Then Kaulu went on again. He wanted to get into the blue sky where his brother Ka-eha was. He went on and he came to where the wizard Moko-li'i sat by the wayside.

Now Moko-li'i sat by the wayside to devour every man and woman who came that way. "Where are you going?" said Moko-li'i to Kaulu when he came

along. "I am going up into the blue sky," said Kaulu; "will you take me up, Moko-li'i?" "I will take you up, and you will become my food for this day." "And you can have me if you are strong," said Kaulu.

The wizard took him in his teeth and carried him up into the blue sky. Then Kaulu commanded his two hands to take hold of Moko-li'i and throw him down on the ground. This his two hands did. Moko-li'i fell down on the ground, where he broke every bone in his body. And where he fell he lies to this day.

And now that he was in the blue sky, Kaulu went through Lewa-nu'u or Lewa-lani looking for his brother. The dwellers in this country knew that Kaulu, the world's strongest boy, had come to look for his brother, and they thought that if Kaulu and Ka-cha came together they would rule the whole of the land. So they tempted Ka-cha to go to ride the surf with them. But before they went down to the surf the dwellers in Lewa-nu'u or Lewa-lani told the King of the Sharks, Ka-la-ke'e-nui, to be there and to devour Ka-cha.

And so when Ka-cha went out on the surf he came into the presence of Ka-la-ke'e-nui. The shark swallowed him up whole. It was just then that Kaulu came into Lewa-nu'u or Lewa-lani; none of the dwellers would tell him where his brother was.

So he went to Maka-li'i, the King of that country.

Maka-li'i was sleeping with his face turned up; a very old man he was, the oldest and the most cunning in the land. Maka-li'i's brother was guarding his sleep, and he took up a great rock to fling at Kaulu. Kaulu put up his forefinger and held the rock back. "Oh, look," he said, "here's the rock of the strong man being held back! When is it to fall down?" Maka-li'i's brother then ran off and left Kaulu there.

Kaulu pinched Maka-li'i, and the ancient one wakened up. "Tell me," said Kaulu, "where my elder brother is." "Your elder brother," said Maka-li'i, "is inside the King of the Sharks." "And how shall I come to the King of the Sharks?" "He is in the great mound of coral—the mound that has an opening at the top. People think that this is a mound of coral, but it is really a shark."

So Kaulu went to where Ka-la-ke'e-nui was. "Have you seen my brother?" he said. "Yes," said Ka-la-ke'e-nui; "he is inside me." "Are you strong?" said Kaulu. "Yes, I am pretty strong," said the shark. "What is your strength?" said Kaulu. "If I open my mouth, my upper jaw can reach the heavens while my lower jaw is scraping the bottom of the sea. You can tell my strength by that." Then Kaulu asked his two hands, "Say, Hakau-kahi and Lima-pai-hala, is he strong?" Kaulu's two hands said, "No, no, he is not really strong."

Kaulu went to where the great shark was. Ka-la-

ke'e-nui opened his mouth, and Kaulu stepped within and held the shark's jaws open. He shouted to his brother to come out. Then Ka-eha came out of the shark, and this was the first time that Kaulu had seen his brother. They killed the shark then, and they flung its body up into the sky, and there it is to this day. Then Kaulu and his brother Ka-eha went home. Look! there is Ka-la-ke'e-nui's body: some call it The Fish, and some call it The Milky Way.

*How Kana Brought Back the Sun and
Moon and Stars After They Had
Been Taken Away.*



ONCE the Sun and the Moon and the Stars were taken away; they were taken away by Ka-hoa-alii, and the people of the world would still be in cold and darkness if Kana and his brother Niheu had not gone to find them and bring them back.

You have been told about Kana, the youth who could stretch himself upwards until his body was as thin as the thread of a spider's web, and you have been told about Niheu, his brother, who carried a war-club so great that by resting one end of it in his canoe and putting the other end against a cliff he could walk from his canoe to the land, and you have been told about Uli, Kana's and Niheu's wise grandmother.

This story begins with Niheu. Once when he was crossing the Island of Hawaii he heard about Ka-hoa-alii's man and how he kept the people fishing and cooking for him; the people were pitying themselves and complaining when Niheu came amongst them.

Then Niheu saw Ka-hoa-alii's man, and he flung his club at him; the stroke of the great club knocked

Ka-hoa-alii's man over. And after he had flung his club Niheu went on to his grandmother's house. He told her what he had done. She was made afraid, and she told him that trouble would come because of his mischief. "Go," she said, "and find your brother Kana, and bring him here to us, for we shall need his help."

But before he went Uli made him help her fix a long rope that she had. She took the rope and she tied it to the post of her house, and she brought the end of it down to the seashore, and she tied it to a great stone there. The people wondered, and Niheu wondered at what Uli did. Then Niheu went off to find his brother Kana.

Meanwhile Ka-hoa-alii had heard what Uli's grandson had done to his man. "I will punish Niheu for this, and I will punish all the people of Hawaii," he said. "Now I will take away the Sun and the Moon and the Stars from their sky. I will leave the people in cold and darkness; only where I am will there be warmth and light."

Niheu found his brother, and he started with him for their grandmother's house. While they were on their way the darkness came, for the sun was taken out of the sky suddenly. But as they went on they struck against the rope that Uli had stretched from the post of her house to the stone on the seashore. Holding the rope, they came to the house. Kana did not go within, for no house was high enough to

hold him. The two of them saw their grandmother seated by a blazing fire with lights all around her.

"So you have come," said their grandmother to them. "You are the only two in all the world that can bring the Sun and the Moon and the Stars back into our sky. Ka-hoa-alii has taken them away, and you must go to where Ka-hoa-alii is. Before I tell you what to do, do you, Kana, stretch yourself upwards, and see if there is any light in the sky."

Kana stretched himself upwards until his head was near the sky. He looked around, and he saw a little light in it. He brought himself down again, and he told his grandmother what he had seen.

Then said Uli: "You, Kana, and you, Niheu, will have to go to the country that Ka-hoa-alii rules over. Go straight towards the place that the sun used to rise in. The fine rain will fall on you and the cold will get into your bones, but go on and on until you come to where an old woman sits at the bottom of a cliff. She is my sister; Luahine-kai-kapu she is named, and she is blind. Tell her that you are Uli's grandchildren, and she will direct you to the country that Ka-hoa-alii rules over."

So Kana and Niheu started off from their grandmother's house. They went in a straight line towards the place that the Sun used to rise in. As they went on the fine rain fell on them and the cold went into their bones. Kana took up Niheu and carried him on. But still the fine rain fell on them and still the

cold crept into their bones. Then when they came to the place that is called Kaha-kae-kaea, Niheu lay down to die.

Kana left him wrapped in leaves under a loulu palm and went on. He came to where an old woman sat at the bottom of a cliff; she was blind, and he knew that she was Luahine-kai-kapu, his grandmother's sister.

"Whose child are you?" said Luahine-kai-kapu to Kana. "Your sister's, Uli's grandchild," said Kana. "What have you come for?" said she. "I have come to get the Sun and Moon and Stars that Kahoa-alii has taken from our sky; I am the only one who can bring them back. Show me the way to Kahoa-alii's country."

"I have no eyes," said Luahine-kai-kapu; "I cannot see to show you the way." "Lie down under this coco-nut tree," said Kana. Luahine-kai-kapu lay down. Kana picked off the young shoots of the coco-nut and called out to her, "Luahine-kai-kapu, turn your face towards the sky." She turned her face up as directed; Kana then threw the two young shoots at her eyes.

Then he struck her in the eyes, and she jumped up and cried out with a loud voice, "Oh, I am killed!" Kana then said to her, "Be quiet and rub your eyes." The old woman began rubbing her eyes. After she had done this she cried out that she was able to see as before.

"Before I send you into the country of Ka-hoa-alii, I shall have to do something to make your hands different," said Luahine-kai-kapu. She took kukui-nut and charcoal and she pounded them together and she made a paste. She rubbed the paste she had made on the great hands of Kana. "Now," said she, "you have hands like the hands of Ka-hoa-alii." Then she told him what to do when he came to the place where Ka-hoa-alii lived.

She set a fire before him to guide him, and she set a wind at his back to help him on. And helped on by the wind and guided by the fire, Kana came at last to the borders of Ka-hoa-alii's country. Then the fire died down, and he had no guide to go before him. But still the wind helped him on.

He came to the place where Ka-hoa-alii was. He hid and watched him. Ka-hoa-alii would lift up a great stone that covered a hole in the sky, and take food up in his hands, and feast with his attendants. And when they had feasted they would go into the house and play games. Thus Ka-hoa-alii and his attendants passed the day; they feasted and they played games, and they played games and they feasted.

Kana did what Luahine-kai-kapu told him to do. He watched all they did. When they had gone into the house he went to the great stone. He lifted it up. He propped it up with his feet. Then he put his two hands down into the hole.

Those below put things into his hands. They were things to eat. Kana flung them away, and put his hands down again. Those below put water into his hands. He emptied the water out. Kana put his hands down again. Those below put birds into his hands; he took them up and let them fly around; they were the birds that cry when darkness is going. Now as they flew around they cried, "Kia-wea, Kia-wea."

He put his hands down again. Now his hands were filled with stars. He took them up and flung them into the sky. There they stayed—the stars that we still see. He lowered his hands again. The Moon was put into his hands. He put the Moon into the blue sky with the stars, and it stayed there, giving light.

Kana put his hands down again. This time a single bird was put into his hands. He took it up and put it beside him. It was the crowing cock. He put his hands down once more; the warm Sun was put into his hands. He held the bright Sun up. He put it into the sky. The cock beside him crowed.

The cock crew, and Ka-hoa-alii, hearing 'it crow, came out of his house. He saw Kana standing there, and he saw the Sun shining in the sky. He went towards Kana to kill him, but he saw how tall and how strong Kana was, and he was afraid to touch him. And Kana, seeing that Ka-hoa-alii was afraid of him, demanded from him the Water of Life, the



*“He held the bright Sun up.
The cock beside him crowed.”*

Water of Kane, so that he might restore his brother with it. Ka-hoa-alii gave him the water of Kane.

Kana then went to Kaha-kae-kaea. His brother Niheu was there, wrapped in leaves under the loulou palm. He gave him the Water of Life, and life came back again to Niheu. Afterwards Ka-hoa-alii came to where they were. He gave them a canoe made out of white chicken feathers, and in that canoe Kana and Niheu returned to Hawaii. They went to their grandmother's house, and they saw the Sun in the heavens, and the Moon following the Sun, and the Stars with the Moon. And never again were these bright lights taken out of our sky.

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“Fakamolemole a houeiki mo ngaohi haa,
He oku mamao mo faingataa ae faanga;
Koe tolutalu nae tuu holo he ngahi halanga
Kuo fuu puli pea alu mo hono toutangata.
Ka ne ongo ene vao fihī mo tevavaa,
Kae fai pe ha vavaku mo sia faala
Kia Touiafutuna, koe uluaki maka
Nae fai mei ai hotau kamataanga.
Kehe koe talatupua ia mo fananga,
Oku utuutu mei ai sii kau faa.”

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“Pardon me, noble chiefs and lineages,
For the searching place is now far and difficult;
The old plantations once scattered on the roads
Have now quite disappeared and gone with them
 their generation,
But although they now lie in very thick bush,
Search will be made at any rate
For Touiafutuna, the first rock
Where our origin began.
Though these are only traditions and fables,
'Tis here the inquirers get their facts.”

*Written in Tongan by the Chief Tafolo,
translated by William Finau.*

Notes.

KINGS OF THE ISLANDS

THIS section is made up of chronicles, but chronicles that have taken on a legendary tinge through being passed on by oral historians. Naturally, in reshaping the histories of Moi-keha, Umi, Ka-welo, and Ka-meha-meha, I have made more of the legendary than of the literal happenings.

MOI-KEHA THE VOYAGER, AND THE SONS OF MOI-KEHA

MOI-KEHA's period is the twelfth or thirteenth century. His legend is given in the Fornander Collection of Hawaiian Antiquities and Folk-lore, Memoirs of the Bernice Pauahi Bishop Museum of Polynesian Ethnology and Natural History, Vol. IV, Part I, with titles *Ka Moolelo o Moikeha* (*The History of Moi-keha*) and *He Kaao no Kila* (*The Legend of Kila*).

Moi-keha was an historical personage. Originally he had his home on the Island of Hawaii; he went away and established himself on the Tahitian group; he afterwards returned to the Hawaiian Islands, and became King of Kauai. With his story, which is the saga of a Pacific viking, other elements have been mixed—an Hawaiian version of the story of Joseph and his brethren which centers in his son, Kila, and a mythical element due to a confusion between "Kahiki," the island of Tahiti, and "Kahiki," the land of the demi-gods. This element is in the separate legend of Kila, which recounts his second visit to "Kahiki." In retelling the story of Moi-keha and his sons I have tried to harmonize the mythical part with the saga feeling which properly belongs to the story of Moi-keha the Voyager. The saga has a center of passionate interest which cannot be

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exploited in a story intended for children: Moi-keha leaves Tahiti on account of his passion for Luu-kia, the wife of Olopana, the Helen of the Hawaiians. Luu-kia had denied herself to Moi-keha in a way that became celebrated in Hawaiian tradition. She is represented as being still captivating when Kila visits his father's house. Moi-keha married the two daughters of the King of Kauai, and the boys who are spoken of as Kila's cousins are really his half-brothers. Characteristically Polynesian is the attitude of the two women towards Kila—"our son." The romantic account of the winning of Ho'o-ipo-kamalanai—to give her her full name—was given by King Kalakaua and is quoted by Mr. Westervelt in his *Hawaiian Historical Legends*.

UMI THE CONQUEROR

UMI's period was about 1500 A.D. His legend is given in the Fornander Collection of Hawaiian Antiquities and Folk-lore, Memoirs of the Bernice Pauahi Bishop Museum of Polynesian Ethnology and Natural History, Vol. IV, Part II, with the title *Ka Moolelo no Umi: Kekahi Alii Kaulana o ko Hawaii Nei Paeeina* (*The Story of Umi: one of the most noted of Hawaiian Kings*).

KA-WELO, THE OVERTHROWER OF THE GIANT CHAMPION

KA-WELO's period has not been definitely established. His legend is given in the Fornander Collection of Hawaiian Antiquities and Folk-lore, Memoirs of the Bernice Pauahi Bishop Museum of Polynesian Ethnology and Natural History, Vol. V, Part I; also in Vol. V, Part III, with the title *He Moolelo no Kawelo* (*Legend of Ka-welo*).

KA-MEHA-MEHA THE GREAT

KA-MEHA-MEHA reigned between 1795 and 1819. His legend is given in the Fornander Collection of Hawaiian Antiquities and Folk-lore, Memoirs of the Bernice Pauahi Bishop Museum of Polynesian Ethnology and Natural History, Vol. V, Part II, with the title *Moolelo Pokole no Kamehameha I*. This traditional account is very scanty as compared with traditional accounts given of the earlier Kings: Ka-meha-meha's legend had not time to grow before the native tradition was shattered by contact with the culture brought in by American missionaries. I have woven through the native account some of the stories about Ka-meha-meha given by Mr. Westervelt in his *Hawaiian Historical Legends* and by Miss Laura S. Green.

IN THE BRIGHT ISLANDS

CERTAIN stories that exist only fragmentarily in Hawaiian tradition have full development in stories told by other Polynesian peoples. There is one famous cycle of such stories—the cycle dealing with Ta-whaki and his grandson Rata—that, like the Ma-ui stories given in the first volume, should, because of its racial significance, be put into a book of Hawaiian stories with all the completeness possible. I have treated this cycle as I treated the Ma-ui cycle, drawing from all sources, and often combining various versions in a single story. Mr. A. Leverd of Tahiti is the collector who has shown the most interest in the Ta-whaki cycle. As a preface to the remarkable story that he published in the *Journal of the Polynesian Society*, Vol. 20, he writes, “We hope some time to work out these traditions of Ta-whaki in complete form, and shall then be able to show that the legend was known to the ancient Sanskrit-speaking Aryans of India, as well as to the Scandinavians, North Germans, Greeks, and ancient Irish.”

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HOW TA-WHAKI AND HIS BROTHER AVENGED THE DEATH OF THEIR FATHER AND DE- STROYED THE PEOPLE CALLED PONA-TURI

THIS is a retelling of the New Zealand story given by Sir George Grey in his *Polynesian Mythology*.

THE STORY OF TA-WHAKI'S FATHER AND MOTHER

THIS story is from Mr. A. Leverd's collection; it was published in the *Journal of the Polynesian Society*, Vol. 20. As regards the parentage of Ta-whaki, it is interesting to know from this story that, like Achilles, he was born of a woman of the sea; Hema's capture of Hua-uri is extraordinarily like Peleus's capture of Thetis. The two women, Rona and Hina, are evidently mythological figures—both Rona and Hina are names for the moon. Mr. Leverd's story is Paumotan.

HOW TA-WHAKI WON AND LOST THE MAIDEN OF THE SKY

THIS is a retelling of the New Zealand story given by Sir George Grey in his *Polynesian Mythology*.

HOW TA-WHAKI WENT INTO THE COUNTRY OF THE SKY AND CAME TO HIS WIFE AND CHILD

A NEW ZEALAND story also; retold from Sir George Grey's *Polynesian Mythology*.

HOW RATA GOT HIS CANOE

RATA appears as the ancestor of many of the Polynesian clans. The editor of the *Journal of the Polynesian Society* is of the opinion that he is to be regarded as an historical character and that he belongs to the time of the migrations that led to the colonization of the outlying islands; his contests with sea-monsters are to be regarded as mythical renderings of his struggles with storms, earthquakes, and human enemies. The

story of the making of his canoe with supernatural help is the most widespread of the Rata stories; in Hawaiian tradition, where he appears as Laka, it is the Menehune who built his canoe for him (see "The Menehune" in *At the Gateways of the Day*). The story of the building of the canoe given here is from the Rarotongan version given by Mr. Stephen Savage in the *Journal of the Polynesian Society*, Vol. 19. I have combined with it the version given by Gill in his *Myths and Songs of the South Pacific*. The tale of the birds helping is from Gill.

HOW RATA SAILED ACROSS THE SEA IN HIS CANOE

THE stories about Rata collected by Mr. Savage have much more of the grandeur of primitive myth than have any of the other stories about this hero. One actually feels in them the terror of the ocean and the mystery of islands come to for the first time. Who is Puna, whom Rata in this story goes forth to take vengeance on? His children are the Octopus, the Clam, the Sword-fish, and the Great Shark; he himself is weak when "the cold south wind blows," and he is tied by his hands and feet to the trees and rocks. In a Tongan story a youth comes to an island that the Wind has possession of; he meets the daughter of the Wind, and she ties her father so that he is not able to harm the youth. Is Puna, who can be tied up, the Wind? Or rather, is he Great Storm?

HOW RATA CAME TO HIS DEATH

THIS, too, is founded on a Rarotongan story that Mr. Savage collected; it is published in the *Journal of the Polynesian Society*, Vol. 19. Apa-kura, the wife of the chief who destroyed Rata, is a well-known character in Samoan tradition. The New Zealand story-tellers did not know that Rata's canoe had been turned into stone; in a story given by Sir George Grey, when

The Bright Islands

Whaka-tau would go to make war for Hina and Tini-rau, he speaks of sailing in the canoe "of Rata, our ancestor."

HOW HINA VOYAGED TO THE ISLAND OF THE KING OF THE FISHES

THIS is a retelling of a story given in Gill's *Myths and Songs of the South Pacific*. The Hina of this story is sought for by her brother Ru-pe, who in other stories appears as Ma-ui's elder brother. And in a story given by Sir George Grey, Rata's grandson goes to her aid. Her story, then, seems to be a link between the Ta-whaki and the Ma-ui cycles. But the linking up is probably accidental, and due to the frequent occurrence of the name Hina in Polynesian tradition. The Hina of this story is probably the same as the Hina who comes out of the sea in the Hawaiian story, and the quest of whom by her brothers leads to the inundation of the land, and that other Hina whom her brother had charge of and who is called "Hina-ai-kamalama," "Hina-eater-of-the-Moon." She belongs to the water, but she is also probably connected with the Moon.

THE LITTLE PEOPLE OF AO-TEA-ROA

THESE two stories are a retelling of stories given in Sir George Grey's *Polynesian Mythology*. These Little People of New Zealand correspond to the Menehune of Hawaiian tradition; the stories about them have been brought into *The Bright Islands* as a reminiscence of the Hawaiian account of the building of Laka's canoe.

THE PRINCESS OF PALI-ULI

PUBLISHED by the Smithsonian Institution, 1911-1912, with the title *The Hawaiian Romance of Laieikawai*, with introduction and translation by Martha Warren Beckwith.

"The story was handed down orally from ancient times in the form of a *kaao*, a narrative rehearsed in prose interspersed

Notes

with song," says Miss Beckwith. It was reshaped by Haleole, an Hawaiian writer, and published, first as a serial in a newspaper and afterwards in book form, in the sixties. "Haleole wrote his tale painstakingly, at times dramatically, but for the most part concerned for its historic interest," says Miss Beckwith. "We gather from his own statement and from the breaks in the story that his material may have been collected from different sources." Miss Beckwith's interpretation of the story is as follows:

"An ancestress rears Rainbow in the forests of Puna. Birds bear her upon their wings and serve her with abundance of food prepared without labor, and of their golden feathers her royal house is built; sweet-scented vines and blossoms surround her; mists shroud her when she goes abroad. Earthquake [the Mo'o or great lizard] guards her dwelling, saves Rainbow from Lightning [the devouring dog from Tahiti], who seeks to destroy her, and bears a messenger to fetch Sun-at-high-noon as bridegroom for the beautiful Rainbow. He is of such a divine character that he dwells in the highest heavens. . . . Noonday, like a bird, bears visitors to his gate, and guards of the shade, Moving-cloud and Great-bright-moon—close it to shut out his brightness. The three regions below him are guarded by maternal uncles and by his father. . . . The Sun god comes to earth and bears Rainbow away with him to the heavens, but later he loves her sister Twilight, follows her to earth, and is doomed to sink into Night."

In Haleole's romance there is a good deal of actual circumstance; he tried hard to make an historical romance out of the doings of mythical beings living in a mythical world; I have reshaped the story to bring out the fairy-tale elements that are in it. "The Princess of Pali-uli" is very much condensed from *Laieikawai*; the original is at least three times as long as the version given in this book.

The Bright Islands

"COMPANION-IN-SUFFERING-IN-THE-GLADE"

GIVEN in the Fornander Collection of Hawaiian Antiquities and Folk-lore, Memoirs of the Bernice Pauahi Bishop Museum of Polynesian Ethnology and Natural History, Vol. IV, Part III, with the title *Kaao no Hoamakeikekula* (*Legend of Hoamakeikekula*).

LE-PE THE BIRD-MAIDEN, AND HOW HER BROTHER KAUILANI SOUGHT FOR HER AND FOUND HER

RETOLD from story given by W. D. Westervelt in his *Legends of Old Honolulu*.

WHEN THE LITTLE BLOND SHARK WENT VISITING

RETOLD from story given in Thomas Thrum's *More Hawaiian Folk-tales*, with title "Story of Ka-chu-iki-mano-o-puu-loa." A note says that the version given is a condensed translation from the newspaper *Au Okoa*, November 24, 1870.

KAULU, THE WORLD'S STRONGEST BOY

GIVEN in the Fornander Collection of Hawaiian Antiquities and Folk-lore, Memoirs of the Bernice Pauahi Bishop Museum of Polynesian Ethnology and Natural History, Vol. IV, Part III; also in Vol. V, Part II, with title *Kaao no Kaulu* (*Legend of Kaulu*).

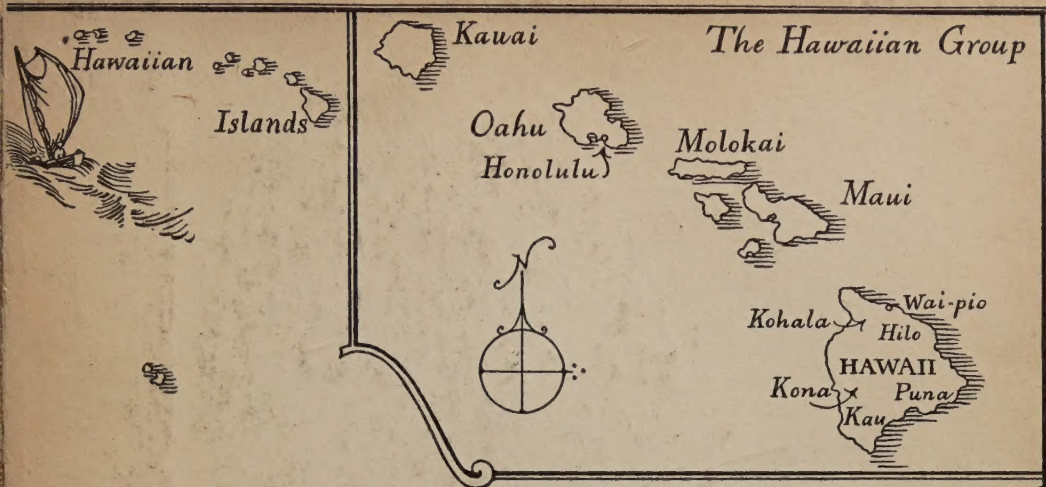
HOW KANA BROUGHT BACK THE SUN AND MOON AND STARS AFTER THEY HAD BEEN TAKEN AWAY

THE Rev. Mr. Ellis heard this story told a hundred years ago. "During our journey to-day we also passed another place,

celebrated as the residence of the brother of Kana, a warrior; in comparison with the fabulous accounts of whom, the descriptions in the Arabian Night Entertainments are tame. . . . The tale which recounts his adventures, states, that the Hawaiians, on one occasion, offended a King of Tahiti; who, in revenge, deprived them of the sun; that after the land had remained some time in darkness, Kana walked through the sea to Tahiti, where Ka-hoa-arii, who according to their traditions made the sun, then resided. He obtained the sun, returned, and fixed it in the heavens, where it has remained ever since." Mr. Ellis goes on to say: "The numerous tales of fiction preserved by oral tradition among the people, and from the recital of which they derive so much pleasure, prove that they are not deficient in imagination; and lead us to hope that their mental powers will be hereafter employed on subjects more consistent with truth, and productive of more pure and permanent gratification." There is another story about Kana and Niheu given in *At the Gateways of the Day*. The story given in this volume is a retelling of "Kana, a Legend of Hawaii," given in William Hyde Rice's *Hawaiian Legends*. I have expanded it so as to give the conventional adventures of the hero or heroine in the ascent to the world of the demi-gods—the adventures that Aukele goes through when he is on the quest of the Water of Life, the adventures that Ta-whaki goes through in his quest for his wife, and the adventures that the youngest of the Maile sisters goes through when she would come to the house of her brother, Eyeball-of-the-sun. Undoubtedly these adventures belonged originally to the story of Kana's quest, but Mr. Rice does not give them.

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